ANNOTATIONS

Bible UPON K

GENESIS;

WITH

OBSERVATIONS Doctrinal and Practical.

By THE REV. THOMAS HARWOOD,

Late of University College, Oxford.

Βασιν γαρ οιμαι και εδραιωμα ειναι σασων των αρετων την αριοβεσαν Θεω Δοξαν τε και Πιςιν.

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PRINTED FOR THE AUTHOR,

BY A. M. SMART AND T. COWSLADE, READING;
AND SOLD BY LEIGH AND SOTHEBY, YORK-STREET, COVENT-GARDEN,
LONDON.
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Lord Bishop of London.

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your Lord lip's approbation.

My LORD,

It would have been the highest presumption in me to presix so great a name to these pages, were not your inclination to encourage even the appearance of useful industry eminently known. This consideration, as well as the experience of your Lordship's favour, have embolden'd me to express myself in this manner. But, I fear, both the performance and the author are so inconsiderable in themselves, and so unworthy of your Lordship's

DEDICATION.

ship's regard, that this address may rather seem the effusion of arrogance than the dictate of gratitude. Tho' I cannot presume to add to the knowledge of learned and good men, yet the honesty of my intention, and the affiduity of my labours will not, I hope, with you plead in vain for indulgence. I will venture therefore to offer my seeble but honourable endeavours to your Lordship's approbation.

MY LORD.

I would have been the limit prefumption in me to prefu for a read a name to these pages, were not your inclination to encourage dufitud flow a fidhout ruo? I will industry as the experience of your Lordship's favour, as the experience of your Lordship's favour, have embolden'd me to experses myself in this lave embolden'd me to experses myself in this and the author are so inconference in

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To the READER.

IT may be needless to detain the reader with a preface to this work, as the tendency of it plainly appears without introduction. It will be only fufficient to fay, that the best authorities have been examined and carefully collated, as the references in the notes will themselves discover; and no commentator has been rejected, which might have elucidated any passage in the subsequent history. It is notwithstanding offered to the public with great diffidence and great respect; the author is entangled in a variety of doubts, but disdains not to entreat their indulgence: and if it answer the purpose for which it is intended, He will be amply gratified, and may God have the Glory!

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ANNOTATIONS upon GENESIS;

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With OBSERVATIONS DOCTRINAL and PRACTICAL. ergresses complex body by the engineers on of the Several party of the

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Type and By the del we are to utilized the whole serve querus globe, there being a mention made of the creation of the true GENESIS, Chap I.

1. IN the beginning God created the heaven and the earth. bnA .: Special of the state of the fair of God is meant, out the sir or, which weath are longitudes alled by the names for they were

The first book of Moses is called Genesis, because it begins with the History of the Creation. We have a description of the beginning of things in 2 Esd. 6, 1, &c.

1. God created, &c. To this refer to Pfal. 33, 6-136, 5-95, 5-104, 2-19, 1-148, 5-102, 25-146, 5.-2 Esdr. 6, 38.-Joh. 1, 3.-Act. 14, 15-17, 24.-Heb. 11, 3-3, 4.-Rev. 14, 7.-Jer. 10, 12-51, 15.-Job 38, 4.-Isa. 42, 5-51, 13.-Prov. 8, 22.

The heaven. By the heaven some understand not only the space which encompasses the universe, but all the celestial forms and intelligencies; thus inferring that the angels were created in the very beginning of things. (Jun. in loco) But whether Moses intended it, is not so probable, because he speaks only of the visible world; there is not therefore to be expected any account of the angels, either as to their creation or fall. But if by heaven the angels also are to be understood, the reafon why they are not expressly mentioned by Moses, may be because they should not conclude that God had partners in the rest of the creation; for the Jews were often apt to detract from the honour of God. The heaven and the earth mean the whole visible world. The Hebrews having no word to fignify this, usually express themselves in the like manner; and it is the common custom of the sacred writers to

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- 2. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.
- 3. And God said let there be light, and there was light.
- 4. And God faw the light that it was good; and God divided the light from the darkness.

5. And

express a complex body by the enumeration of its several parts; but there is here an essential reason for this disjunctive form, because Moses proceeds to speak separately of each.

The earth. By the earth we are to understand the whole terraqueous globe, there being no mention made of the creation of the water, but of its separation only from the earth; that it seems they were at first confusedly mixed together, as the heathen Chaos is described, and the notion very probably taken from hence, and that from thence all material beings were formed by the incubation of the spirit.

- 2. The spirit of God moved, &c. By the spirit of God is meant, not the air or wind, which are sometimes called by this name; for they were not yet created: but the third person in the Trinity. (Jun. in loco.) For though every person was concerned in the creation, which causes it to be ascribed sometimes to the Father as an act of power; (as Ps. 8, 3—119, 73—121, 2—146, 5—148, 5.—Neh. 9, 6.—Isai. 42, 5—48, 13.—Jer. 10, 12—27, 5—51, 15.—Act. 17, 24.—Rom. 11, 36.—1 Cor. 8, 6.—Rev. 4, 11.) and sometimes to the son as an act of wisdom; (as Ps. 33, 6.—Joh. 1, 3.—Col. 1, 16.—Heb. 1, 2, 10—11, 3.) yet as an act of emiment goodness it is not unusually attributed to the Holy Ghost; (as Job 26, 13—33 4.—Ps. 33, 6—104, 30.) goodness being his peculiar characteristic, as power and wisdom is of the other two. He is here therefore said to move upon the sace of the water, to sit brooding (as the word signifies) for the formation of the world.
- 3. And God said. By this is represented the majesty and omnipotence of God, who out of nothing produced all things by the word of his mouth; as Ps. 33, 6—148, 5.—2 Cor. 4, 6. But some understand here the eternal Asyos or son of God, as it is often applied, and to whom the creation is sometimes ascribed.
- 4. Saw the light that it was good, i. e. approved of it, humanitus dictum, as men do any thing upon a thorough inspection.

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us be 5. And God called the light day, and the darkness he called night. And the evening and the morning were the first day.

6. And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was fo.

8. And God called the firmament heaven. And the evening and the morning were the fecond day.

9. And

5. The evening and the morning were the first day. Here the beginning of each time is put for the whole: (Jun. in loco.) but the evening is distinguished first, because darkness was before light, and in compliance with the common way of computation: (vid. Grot. Annot. ad Lib. 1. Xtnæ. Relig. 29.) for as many other people, so also the Jews, began to reckon their day, especially that they called facred, from the setting of the sun. (Godwin's Antiq. Jews.)

7. From the waters which were above the firmament. Many of the antients, particularly St. Augustine, from this passage conclude with the Jews, that above the firmament is placed a vast quantity of water, by its coldness to temper the heat of the stars, or by its weight to poize the heavens, that they should neither be shaken nor disordered by the winds. But this seems to be more the effervescence of sancy than the decision of judgment, for the waters here mentioned are in all probability to be understood of those vapours, which ascend into the middle region, and in rain descend on the earth. And these the Psalmist calls the waters that are above the heavens. Ps. 148, 4.

8. God called the firmament Heaven. By beaven we are not here to understand the starry heaven, much less the seat of the blessed, above which there can be no waters, but the air only, as may be gathered from the twentieth verse in this chapter. The air is often called by this name, (Jun. in loco.) as Gen. 27, 28.—Deut. 11, 11.—Job. 38, 29.—Ps. 104, 12—148, 4.—Ezek. 31, 6.—Dan. 4, 12.—Matt 6, 26.

The second Day. The second day's work is without the approbation of God, but, the most approved reason, is because the work of the second day was impersect, being but an essay or specimen of the two next days work.

9. Be

- 9. And God faid, let the waters under the heaven be gathered tog ther unto one place, and let the dry-land appear: and it was so.
- to. And God called the dry land earth; and the gathering together of the water called he seas; and God saw that it was good,
- 11. And God said, let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.
- 12. And the earth brought forth grass, and herb, yielding feed after his kind; and the tree yielding fruit whose feed was in itself, after his kind; and God saw that it was good.
- 13. And the evening and the morning were the third day.
- 14. And God faid let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for figns, and for feafons, and for days, and years.
- 15. And let them be for lights in the firmament of the heaven, to give light upon the earth; and it was fo.

16. And

9. Be gathered together : thus Pf. 33, 7.

10 & 12. And God faw that it was good. This third day's work has a double eulogy or commendation; upon the perfect separation of the earth from the waters, and upon the earth's impregnation and fruitfulness. Ecclus. 16, 29, 30.

14. To divide; by their motions to divide time into various parts and feafons.

- 16. And God made two great lights; the greater light to rule the day, and the leffer light to rule the night: he made the stars also.
- 17. And God set them in the sirmament of the heaven, to give light upon the earth:

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- 18. And to rule over the day, and over the night, and to divide the light from the darkness; and God saw that it was good.
- 19. And the evening and the morning were the fourth day.
- 20. And God said, let the waters bring forth abundantly the moving creature that hath life, and sowl that may sly above the earth in the open sirmament of heaven.

21. And

- 16. God made two great lights. By which are undoubtedly underflood the Sun and Moon; which, though they are emphatically called great lights, and, as it were, by way of eminence: yet there are many of the fixed stars larger than either of them; yet because they seem to our sight to be of the greatest extent, therefore in compliance with the vulgar notion, they are represented as the greatest of all the celestial luminaries; for the scripture often speaks according to popular apprehension, and the seeming appearance of things, not to the exactness of the things themselves.
 - 18. To rule over the day. Pf. 136, 8. Jer. 31, 35-33, 20.
- 20. The fowl feem here to be produced out of the water, but (cap. 2. 19,) they are faid to be formed out of the ground. The inaccuracy of the translation here occasions this difference; for if we read it, and let the fowl fly above the earth, according to the Latin version, at volucres volanto supra terram, the seeming contradiction will vanish; inasmuch as then this verse determines nothing of the matter from which fowl were formed; but leaves it wholly to c. 2. 19. but the reason why sish and sowl were created may be the agreement between the elements in which they move, though whatever else created out of the earth (besides fowl) was the work of the fixth day.

- 21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God faw that it was good.
- 22. And God bleffed them, faying, be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
- 23. And the evening and the morning were the fifth day.
- 24. And God faid let the earth bring forth the living creature after his kind, cattle and creeping thing, and beaft of the earth after his kind; and it was so.
- 25. And God made the beaft of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth, after his kind: and God faw that it was good.
- 26. And God faid, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So

26. Let us make. God speaks in the plural number to denote a plurality of persons in the godhead, (so c. 3, 22—11, 7.) and by this intimates that the whole Trinity were (in a manner,) in consultation upon the formation of man, that he was a work of greater counsel and deliberation than any other part of the creation; to display to us not the dissiculty, but the dignity of the work.

Make man in our image. Man is faid to be created after the image of God, (thus c. 5. 1—9. 6.—Wifd. 2. 23.—Ecclus. 17. 3.—I Cor. 11. 7.—Ephef. 4, 24.—Col. 3, 10:) as being endued with a foul of a spiritual and immortal nature, its faculties free, clear and harmonious, capable of knowledge and appointed to justice and holiness; Eccles. 7. 29; having power likewise given him over all other creatures, which is no small resemblance of the divine authority. (Jun. in loco.)

27. God

27: So God created man in his own image, in the image of God created he him; male and female created he them.

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- 28. And God bleffed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
- 29. And God said behold I have given you every herb bearing seed, which is upon the sace of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.
- go. And to every beaft of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I bave given every green herb for meat; and it was fo.

31. And

- 27. God created man. To this refer Pf. 100. 2.—Ecclus. 17. 1. but in a spiritual sense, Eph. 2. 10.—Jam. 1. 18.—In this verse is a repetition or reduplication of the words, which is common with the best authors, and frequent in scripture, especially in those parts which are poetical: (as Exod. 15. 16.—Judg. 5. 3, 5, 7, 12, 19, 21, 27, 30.—Pf. 136.—This anadiplosis is a very becoming figure, and is a sign that the stile is original by nature, it is an indication of the servour of the speakers, and of the weight and dignity of the subject. The creation of mankind is here expressed in one place in the singular number (him) to represent the unity of nature between man and woman; and in the plural number (them) in another to denote the difference of sex. so c. 5. 1, 2, male and female. so Matt. 19. 4.
- 28. God blessed them, and God said unto them be fruitful, and multiply, and replenish the earth. Man being created male and semale, God leaves the future propagation of their kind to them, to beget not only a relation, but an affection between all mankind. And for their greater fruitfulness he here gives them his especial blessing, which was again renewed to Noah and to Jacob; c. 9. 1, 35, 11. Not that by this God imposes a necessity, and makes it the duty of every man to the end of the world to marry; for our Saviour allows of celibacy, (Matt. 19. 22.) and St. Paul recommends it in some cases (1 Cor. 7.) that this is no direct precept, but a divine benediction on the conjugal state, for the propagation of mankind. God having given them the

31. And God faw every thing that he had made and behold it was very good. And the evening and the morning were the fixth day.

es, and God bleffed them, and God fift unto them, be writted and I unto Que A te H . D. the carn, and

1. THUS the heavens and the earth were finished, and all the host of them.

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power, enjoins the exercise of it; teaching us by this, not to acquiesce and rely altogether on his bleffing, but that we ought to co-operate with the divine grace. Prov. 10. 4.—Phil. 2. 12.—Pet. 1. 10.—2 Cor. 6. 1.

herb bearing feed, watch it upon the tag

Have dominion, &c. Here is established the authority of man over the rest of the creation; thus Ps. 8. 6.—Wisd. 9. 2—10. 2.—Ecclus. 17. 4.

31. It was very good (so Ecclus. 39 16.) i. e. exactly conformable to the ideas of the divine mind; as we must here understand a metaphysical, not a moral goodness.

Were the fixth day. So particular is Moses in enumerating the time, in which the world was created; thus intimating that from the example of God we ought to act with a becoming deliberation. To this purpose there are many precepts; as Prov. 13 10—15. 22—20. 18—24. 6.—Ecclus. 7. 36—32. 19—37. 16.—Luk. 14. 28, 31.—Act. 19. 36.

1. Were finished. We have a recapitulation of the fix days work in 2 Efd. 6, 38, &c.

All the host of them. That the Angels were part of the fix days work, is not to be doubted; but whether Moses here refers to them, (they being called in other places the host of heaven, as c. 32. 2.—

1 K. 22. 19.—Ps. 103. 21.—and in reference to whom principally is God so often stiled the Lord of Hosts) is not so certain. The sun, moon, and stars might rather be intended, which are also called the host of heaven, as Deut. 4. 19—17. 3.—2 K. 17. 16—23. 5.—Neh. 9. 6.—Dan. 8. 10.—Jer. 8. 2.—Act. 7. 42—Jer. 33. 22.—But also the earth is here added, which therefore includes all creatures both of heaven and earth, and are called host, not only from their excellent order

2. And on the seventh day God ended his work which he had made: and he rested from all his work, which God created and made.

3. And God bleffed the seventh day, and fanctified it: because that in it he had rested from all his work, which God created and made.

4. These are the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens.

5. And every plant of the field, before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

6. But

order, but also upon occasion as instruments of the vengeance of God. Thus Judg. 5, 20—Gen. 19, 24—Ps. 78, 45—144, 6—148, 8—Joel. 2, 25—Num. 16, 31—Josh. 10, 11—Job. 38, 23—Wisd. 5, 17—11, 17—12, 8—16, 16—Ecc. 39, 29.

to the man and application to selection and

2. He rested on the seventh day. This is spoken after the manner of Men. It does not imply any weariness, (Is. 40, 28) but God is said to rest on the seventh day, as then ceasing from all farther creation; though not from all care, preservation and other acts of providence. (Jun. in loco.) (John 5, 174)

3. Sanctified it. i. e. confecrated it to a more holy use, devoting it to acts of religion. Which was again confirmed, Exod. 20, 11.—31, 14—Deut. 5, 12.—Unless this is said by way of anticipation, as some think, and what is not uncommon in scripture: As this day was by Moses in aftertimes set apart for the service of God. Exod. 20, 8—31, 14. But we find no traces of the observation of this day among the Patriarchs.

4. In the day, i. e. in the time (as Num. 8, 17.) that the Lord God made the earth and the heavens. Here is the first mention of Jehovah our Lord, as though Moses considered it not proper to stile him thus, till all things were finished. (Jun. in loco.)

5. Before it was in the earth, through ordinary and natural production.

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- 6. But there went up a mist from the earth, and watered the whole face of the ground.
- 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living foul.
- 8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.
- 9. And out of the ground made the Lord God to grow every tree that is pleasant to the fight, and good for food: and the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10. And

7. And the Lord God formed man. Here is a transposition of the true order of things. The formation of man, which was the work of the fixth day, being placed after God's resting, which was on the seventh. An hysterosis indeed is not an unusual figure in scripture; and there is a transposing not only of names, (as Gen. 5, 32—11, 27—28, 5) but of things; and sometimes that is stated first, which was done last; as the division of the earth (c. 10.) is set before the consusion of tongues, (c. 11.) though the latter was the occasion of the former. In this manner are misplaced, Dan. 7 & 8.

Of the dust of the ground. That the thoughts of our original might humble us. c. 3, 19.

Breathed into his nostrils. So z Esdr. 3, 5.—Hence we learn, that our bodies were formed out of the earth, so we learn that our souls came immediately from God, who insused them into us by his divine inspiration, (Wisd. 15, 11.) as the names Anima and Hereux, literally import which probably was the reason the poet termed the soul Divinæ Particula Auræ.

- 8. Planted a garden. Which is sometimes called the garden of Eden, (as v. 15—c. 3, 23, 24—Ezek. 36, 35.—Joel. 2, 3.) Sometimes the garden of the Lord, (as c. 13, 10—Isai. 51, 3.—) and sometimes the garden of God. (as Ezek. 28, 13—31, 9.)
- 9. The tree of life. So called, because it was the instrument, as well as the emblem of eternal life. (c. 3, 22.)

The tree of knowledge. As what taught them by woeful experience the difference between good and evil.

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10. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

- 11. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold:
- 12. And the gold of that land is good: there is bdellium and the onyx stone,
- 13. And the name of the third river is Gihon: the same is it that compasseth the whole land of Ethiopia.
- 14. And the name of the third river is Hiddekel: that is it which goeth towards the east of Assyria, and the fourth river is Euphrates.
- 15. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.
- 16, And the Lord God commanded the man, faying, of every tree of the garden thou mayest freely eat: 17. But
- 10. A river. (viz.) The river Euphrates, which that it might the more commodiously water the garden, was divided into four ftreams, (Jun. in loco;) and therefore, whatever rivers other commentators accommodate to these scripture names, cannot be right of those rivers which do not flow from Euphrates, as Le Grand's Nilus, which he applies to Gihon, (Hift. p. 8.) and I question, Josephus's Ganges, (Hift. l. 1, c. 2.) which he understands of Pison; but Hiddekel may be Tigris, as Le Grand accounts without much controverly. (Hift. p. 8.)
- 15. To drefs it. Thus was industry required, even in Paradife; and though we might probably have been exempted from weariness, had we continued innocent, (for tormenting labour feems to have been the punishment of fin, Gen. 3, 19.) yet we should not have been without employment; which is an unanswerable reproof to idleness, and frequently condemned. As Prov. 6, 6—10, 11—13, 4—31, 27. -18, 9-19, 15, and in other passages in the book of Proverbs, besides in Eccles. 10, 18—Ecclus. 33, 27—22, 12—Matt. 25, 30 -2 Thef. 3, 10, 11.—Ezek. 16, 49—Rom. 12, 11.

- 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die,
- 18. And the Lord God said it is not good that the man should be alone: I will make him an help meet for him.
- 19. And out of the ground the Lord God formed every beaft of the field, and every fowl of the air; and brought them unto Adam to fee what he would call them: and whatsoever Adam called every living creature, that was the name thereof.
- 20. And Adam gave names to all cattle, and to the fowl of the air, and to every beaft of the field; but for Adam, there was not found an help meet for him.
- 21. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the slesh instead thereof;
 - 22. And the rib which the Lord God had taken from the
- 17. Thou shalt not eat of it. Though the prohibition against eating the fruit, seems here to be given to man alone, yet we find the obligation acknowledged by the woman too, (c. 3, 3.) Whence some conclude, that the word man in the preceding verse ought to be taken specifically, and include male and semale. (Jun. in v. 16.)
- Thou finalt furely die, i. e. Thou shall be subject to misery and death. But had man not transgressed, he had after a happy and pleasant life here, been translated to Heaven without seeing death, (Wisd. 1, 13, &c.—2, 23—) probably as Enoch was. (Sir W. Raleigh's Hist. 1. 1, c. 4, § 1.)
- 18. An help-meet for him. Thus Ecclus. 17, 5-36, 24-Tob. 8, 6.
- 22. Made be a woman. Woman was made of a rib taken from the left fide of the man; as being part of himself, and nearest his heart, that she might be the first object of his affection also; and it may be suggested too, that as she proceeded from the side, and not from

the man, made he a woman, and brought her unto the man.

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- 23. And Adam faid, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.
- 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one slesh.
- 25. And they were both naked, the man and his wife, and were not ashamed.

CHAP.

from the head or foot, that she ought to be acknowledged as our equal, neither submitted to as our superiour, to govern, nor treated as our inferiour, to be made our slave.

And brought her unto the man. To be his wife; v. 25. Hence we observe marriage is of divine institution; and that the woman was made for the man, as the apostle has observed. I Corr. 11, 9.

24. Therefore shall a man leave, &c. 1 Esdr. 4, 20—Matt. 19, 5—Because she is part of himself, and because in matrimony, they are by God made one, (1 Corr. 6, 16.) united both in body and mind, having, as the aposse speaks, power over each others bodies, (1 Corr. 7, 4.) and being bound by the strongest ties of affection. Thus Matt. 19, 5—Mark. 10, 7—Eph. 5, 25, 33—Col. 3, 19—Vid. c. 20, 16.

And shall cleave unto bis wife. Love is of an uniting nature, and therefore it is often represented by adhesion. As c. 34, 3—29, 34—44, 30—Deut. 4, 4—10, 20—13, 4—30, 20—Josh. 22, 5—Ps. 86, 11—Tob. 6, 17—Ecclus. 2, 3—19, 2—Matt. 19, 5—Mark. 10, 7—Act. 11, 23—Eph. 5, 31—2 Kings. 18, 6—1 Sam. 18, 1—Col. 2, 2—3, 14—1 King. 11, 2.

25. The man and his wife. (vid. v. 22.)

And were not ashamed. Sin introducing shame into the world, (c. 3, 7,) and still causing it. (2 Sam. 13, 13—Prov. 13, 5—Rom. 6, 21—Ps. 119, 80.

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- r. NOW the serpent was more subtil than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
- 2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
- 3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
- 4. And the ferpent faid unto the woman, Ye shall not furely die.

5. For

1. The forpent, was the inflrument Satan made use of to deceive Eve; whence the Devil is called the old Serpent. (Rev. 12, 9-20, 2.)

More fubril than any heaft, This is also intimated, Matt, 10, 16, —Satan in the shape of a serpent by his subtilty, beguiled the woman. (2 Corr. 11, 3) And by the same artisize he yet continues to prevail upon mankind. (1 Chr. 21, 1—1 K. 22, 22—2 Corr. 11, 14—1 Thes. 3, 5.

He faid unto the woman. She was alone, and unquestionably the sittest time for Satan to exert his powers of persuasion. Thus in private, as well as in public, has the devil his artisces, (Matt. 4.) but in our retirements, when we are abstracted from all intercourse but some own resection, he tempts us with the greatest success. Which is confirmed. c. 19, 30, 33—2 Sam. 11, 2—Matt, 4, 1,

4. The ferpent said. In contradiction to God, c. 2, 17, Here Satan approved himself a liar, according to our Saviour's character of him, (Joh. 8, 44) and brought death into the world; (Wisd. 2, 24) which has from that time been the inevitable and irreversible lot of all mankind, (Eccles. 9, 5—Rom. 5, 12—1 Corr. 15, 21, 22—Meb. 9, 27—Pf. 89, 47—Ecclus. 41, 3—14, 17, 18) though the sting of it is taken away by Christ. (1 Corr. 15, 55, 57—2 Tim. 1, 10.—Rom. 8, 2—Rev. 1, 18.

- 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as Gods, knowing good and evil.
- 6. And when the woman faw that the tree was good for food, and that it was pleafant to the eyes, and a tree to be defired to make one wife; she took of the fruit thereof, and did eat, and gave also unto her husband with her and he did eat.
- 7. And the eyes of them both were opened, and they knew that they were naked: and they fewed fig leaves together, and made themselves aprons.
- 8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.
- 9. And the Lord God called unto Adam, and faid unto him, Where art thou?
- 10. And he faid, I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself.

11. And

- 5. Your eyes shall be opened. They were indeed opened, but to other purposes, than what Satan here suggested.
- 6. A tree to be defired to make one wife. The defire of wisdom ruined the world; happy had it been for mankind, had their knowledge not extended beyond that which was good; but not being contented with that portion, our first parents were defirous to enlarge their knowledge, and to know the difference between good and evil; when alas! all the use to which the knowledge of evil served, was only to make them sensible of misery: as Solomon by observation found, Eccles. 1, 18.

She took of the fruit. To this refers Ecclus, 25, 24-1 Tim. 2, 24-2 Corr. 11, 3.

10. And I was afraid. Guilt makes men timorous; (thus c. 4, 14-32, 7-42, 28-45, 3-Pf. 14, 4-53, 5-Prov. 28, 1-Lev. 26, 36-If. 33, 14-Wild. 17, 11-Job. 15, 21-20, 25-18, 11,

- ked? hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat.
- 12. And the man faid, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
- is this that thou hast done? And the woman said, The serpent beguiled me and I did eat.
- 14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
 - is. And I will put enmity between thee and the woman,

12-27, 20.) but a clear conscience gives courage. Prov. 28, 1-2 Ps. 112, 7-46, 2-Ecclus. 14, 1-22, 16-Job. 11, 15.

11. Hast thou eaten? God here questions Adam about eating the forbidden fruit; not for his own information, being himself Ommiscient; (1 K. 8, 39-1 Chr. 28, 9-Ps. 147, 1-2 Chr. 16, 9-Dan. 2, 22-Ecclus. 23, 26-42, 18-Heb. 4,13-2 Mac. 12, 22-Wisd. 1, 6-Pr. 15, 3-Job. 28, 24-36, 5-Ecclus. 39, 19, 20-Luk. 16, 15-1 Joh. 3, 24.) but to make him more sensible of his fault. To this end are those interrogations c. 4, 6, 9-Num. 22, 9.

12. The avoman thou gavest me. (c. 2, 22)

She gave me of the tree. This is an early instance of human fallibility; Adam here lays the blame upon Eve, Eve upon the serpent; both willing to evade, as they had now incurred the displeasure of God.

14. Thou art cursed, &c. Declaring that the instrument of another's wickedness is partaken in the guilt, and consequently subject to a share in the punishment.

Duft shalt thou eat. If. 65, 25-Mic. 7, 17.

15. Between thy feed and her feed. Though in the first and literal fense.

woman, and between thy feed and her feed: it shall bruise thy head, and thou shalt bruise his heel.

- 16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.
 - 17. And unto Adam he faid, Because thou hast harkened

Tense of this passage may be meant, that natural antipathy and aversion, which should exist between mankind and the serpentine brood;
yet there is a secondary and collateral meaning in these words; it
is usual in scripture for the same place to have a literal and a mysttical, or a primary and a secondary sense. By the seed then of
the serpent may be understood, all wicked men, who are accordingly called the children of the Devil. Joh. 8, 44—Act. 13, 10—
1 Joh. 3, 8.) By the seed of the woman is principally meant Christ,
of whom it is undoubtedly understood; who should be conceived
without the help of man, and purely and properly the seed of the
woman. In these words is contained the promise of the Messiah;
and the meaning of it shall bruise thy bead, &c.; is in reference to this,
that though through the malice of wicked men, Christ shall suffer many things in this world, and be put to death; yet he shall destroy the whole power of darkness, and deliver the world from the
bondage of Satan. (According to the Apostle, Heb. 2, 14, 15.)

16. Thy forrow and thy conception; i. e. thy forrow in thy conception.

In forrow shalt thou bring forth; to which allude these passages: c. 35, 16.—If. 13, 8.—21, 3.—26, 17.—Pf. 48, 5.—Jer. 22, 23.—48, 41.—49, 24.—50, 43.—Mic. 4, 9, 10.—Jer. 6, 24.—13, 21.—4, 31.—John 16, 21.—2 Esd. 10, 12.—Ecclus. 48, 19.

Thy defire shall be to thy bushand, and he shall rule over thee; i. e. from him shalt thou seek protection, and to him shalt thou be subject, (as I Cor. 14, 34.—Eph. 5, 22,) The phrase does not imply any carnal affection. (c. 4, 7.) Whether man has a natural prerogative over his wife may admit of dispute, but it seems to have been given him now; and therefore the subjection of the wife may be rather the punishment of the crime, than sounded on any inequality of natural worth.

17. In forrow shalt thou eat. Here is mankind condemned to toil D and

ened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: curied is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

- 18. Thorns also and thistles shall it produce unto thee: and thou shalt eat the herb of the field:
- 19. In the sweat of thy face shalt thou ear bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.
- 20. And Adam called his wife's name Eve; because the was the mother of all living.
- 21. Unto Adam also and to his wife did the Lord God make coats of skins, and cloathed them.

22. And

and trouble. Thus c. 47, 9.—Job. 5, 7.—14, 1.—Ecclef. 2, 23.
—5, 17.—7, 2.—Pf. 90, 10.—Ecclus. 40, 1. &c.

19. The fweat of thy face. Though business was enjoined to man in the state of innocence (2, 15,) yet it was the transgression of Adam entailed a curse on man's labour, that it should be attended with toil of body, and care of mind, with weariness of siesh and vexation of spirit; (Eccles. 1, 13, 14.—Ecclus. 40, 1.) and as thus circumstanced labour and industry is now the lot of mankind; and become more indispensably necessary since the fall, both for the support and comforts of life. We have therefore many precepts to this purpose. Ex. 20, 9.—Ps. 104, 23.—Pr. 10, 4.—13, 4.—Eccles. 9, 4.—Ecclus. 7, 15.—11, 21.—Eph. 4, 28.—1 Thess. 4, 11.—2 Thess. 3, 8.

Till thou return unto the ground. Wifd. 15, 8.

Out of it wast thou taken. c. 2, 7 .- 1 Cor. 15, 47.

Dust thou art, and to dust shalt thou return. (So Ecclus. 17, 1.—40, 11.—41, 10.—Ps. 146, 3.—Wisd. 15, 8.—Job. 34, 15.—Eccles. 3, 20.—12, 7.—Ps. 104, 29.—103, 14) God here reminds Adam of his original, (c. 2, 7.) and end; to correct those thoughts of divinity which Satan had suggested. (v. 5.)

21. Coats of skins. These were the first marks of mortality, and

- 22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of lite, and eat, and live for ever;
- 23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.
- 24. So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword that turned every way, to keep the way of the tree of life,

CHAP.

to them a memento of death. Which was exemplified likewise in Abel's offering, (c. 4, 4.) and must have been so in their daily sacrifices, if they are of so early a date.

22. One of us. (Vid. 1, 26 .- Annot.)

And now, lest be put. This seems to be an abrupt speech; but the manner of its delivery is common with people under any concern or disorder of mind. (Jun. in loco.) Here God is represented after the manner of men, as if by this act our first parents had put him into some confusion of thought. And this Addenorables, or accommodation of human passions to God is very usual inscripture. Gen. 11, 5--9, 16-Is. 1, 14-Gen. 22, 12.

24. Cherubims, i. e. Angels; who are represented in the tabernacle by the Cherubims of Glory, and called by this name as familiar with the Jews, (Jun. in loco) for Angels are the ministers of Heaven, and employed in various services in this sublunary world. Thus c. 16, 7—18, 2—19, 13—21, 17—22, 11—28, 12—32, 1—24, 40—Luk. 22, 43—Pf. 78, 50—Ex. 14, 19—23, 20—32, 34—33, 2—If. 63, 9—Tob. 5, 21—12, 12, &c. Hist. of Bel. 36—Num. 20, 16—Matt. 4, 11.

C H A P. IV.

- 1. AND Adam knew Eve his wife: and she conceived and bare Cain, and said, I have gotten a man from the Lord.
- 2. And she again bare his brother Abel: and Abel was a keeper of sheep, but Cain was a tiller of the ground.
- 3. And in process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the Lord.

4. And

- 1. From the Lord. Fruitfulness is the gift of God. Thus, v. 24—c. 13, 6—16, 10—17, 6—25, 21—26, 4—28, 3—29, 31—30, 2, 22—33, 5—41, 52—46, 3—48, 9—49, 25—Deut. 7, 14—28, 11—Pf. 22, 9—71, 6—124, 4—113, 8—1 Sam. 1, 19—2, 20—Luk. 1, 37—Ruth. 4, 13—Job. 10, 18—31, 15—Jud. 13, 13—1 K. 3, 10—1f. 44, 2—46, 3—2 Efd. 9, 45.
- 2. Abel was a keeper of sheep. How then was Jabel the father of such as have cattle? (v. 20) Abel's skill was but very small, and it was Jabel instructed men in the whole art of feeding and dressing cattle, and taught them to distribute them into slocks. (Jun. in loco.)

Cain was a tiller of the ground. Which Josephus observes to be the effect of his covetousness. (Hist. l. 1, c. 3.) But why might it not be as innocent in him, as in Adam, who was employed by God in that occupation? (c. 3, 33.)

3. That Cain brought, &c. to the place fet apart for divine worthip. For that they had such retreats of devotion is highly probable. (Dr. Cave's Lives.—in App. p. 8.)

An offering unto the Lord. What was here practifed by the light of nature, as a grateful acknowledgment of God's bleffings, was afterwards enjoined, (Ex. 25, 2. Deut. 16, 16. Pf. 4, 5—75, 11) and confirmed by Christ. (Matt. 5, 23.)

- 4. And Abel, he also brought of the firstlings of his slock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering:
- 5. But unto Cain, and his offering, he had not refpect. And Cain was very wroth, and his countenance fell.
- 6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?
 - 7. If thou doest well, shalt thou not be accepted?
- 4, 5. But the Lord God, &c, i. e. God accepted the offering of the one and not of the other, (as it is explained v. 7, and in which fense it is used, Num. 16, 15) by some visible token shewing his approbation; (Jun. in loco.) some think by sending fire from Heaven upon Abel's offering to consume it, (Grot. in loco.) as he did afterwards upon others. (c. 15, 17—Lev. 9, 24—1 K. 18, 38—1 Ch. 21, 26—2 Ch. 7, 1—2 Mac. 2, 10—Jud. 6, 21—Pf. 20, 3.) God, fays the Apostle, testifying of his gifts (Heb. 11, 4); and this favour shewed to Abel was not either out of an arbitrary or blind fondness, or without consideration of his virtue, for in this fense God is no respecter of persons, (as Deut. 10, 17-2 Ch. 19, 7—Job. 34, 19—Act. 10, 34—Rom. 2, 11—Gal. 2, 6—Eph. 6, 9—Col. 3, 25—I Pet. 1, 17) but on account of his eminent devotion, for his offering was brought with greater piety and a higher fense of regard to God, which displayed itself in the care he took to felect the best and fattest of his slock; while the offering of Cain was more out of formality than religion, taking of his fruits as they came, without confulting whether they were good or bad. Such formal and indifferent vocaries, God will not respect, (Mal. 1, 8, 13 -If. 29, 13-Jer. 12, 2.-Matt. 15, 8-Mark, 7, 6) much less the prayers of the wicked. (Vid. Ann. 25, 21.)

His countenance fell. The effect and token of his wrath. (Vid. Ann. 31, 2.)

- 6. Why art thou wroth? (Vid. Ann. 3, 2.)
- 7. Shalt thou not be accepted? By this way of interrogation the Hebrews intend more veh mently to affirm; of this we have inflances, Gen. 13, 9—19 20—0, 5—31, 10—34, 23—Ex. 14. 12—Jol. 1, 9—10, 13—jud. 4, 6, 14—1 Sam. 20, 37.

and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him.

8. And

If thou doeft not well, fin lieth at the door, i. e. the punishment of fin is near, (as Matt. 24, 23, Jun. in loco, and Grot. in loco.) Thus we see fin exposes us to punishment, and we find it threatened in the following passages: c. 6, 7, 13—Is. 1, 20, 28—Levit. 26, 14, &c.—Deut. 4, 25, &c.—7, 10—8, 19, 20—29, 25— 27, 15, &c.-28, 15, &c.-30, 17, &c.-31, 16, &c.- Joh. 23, 13, 16-1 K. 11, 11-31, 33-14, 10-13, 22-16, 3-21, 21-Jer. 2, 19, 22, 5-Mic. 6, 12-Ecclus. 39, 25-2 K. 21, 11, &c.-22, 16, 17-23, 26-Joh. 2, 20-2 Sam. 12, 10-Job. 10, 15-18, 5-20, 5, &c.-21, 30-Pf. 1, 5, &c.-9, 17 -11, 7-32, 11-50, 21-89, 32-119, 21-140, 11-34, 21 -Neh. 1, 8-9, 27, &c.-13, 8-Rom. 1, 18-2. 8, 9-6, 23-Gal. 5, 21-Eph. 5, 6-Col. 3, 6-Pr. 16, 4-Job. 15, 20-36, 12-Ezek. 16, 37-14, 13-18, 4-13, 26-Jon. 1, 2 -Jer. 29, 17-1 Cor. 6. 9, 10-If. 3, 11-9, 18-65, 12-Jer. 5, 6-7, 14-9, 15-11, 11-12, 17-15, 13-25, 12-26, 6-Ez. 5, 8-23, 13-Hof. 13, 16-1 Sam. 12, 25-Wifd. 1, 15-3, 19-5, 23-Ecclus. 12, 6-21. 2, 3, 10-Matt. 25, 46-7, 23-Joh. 5, 29-2 Chr. 7. 19, &c.-Rev. 14, 10. Punishment is also inflicted for fin in the following places: v. 11-c. 9. 25-11, 8-12. 17-15. 16-19, 3-20. 18-38. 7-Pf. 31, 12-78, 57, &c.-Jer. 5. 19, 25-32, 23-40, 3-Ezr. 9, 7-Dan. 9. 7, &c.-Judg. 2. 13, 15-38, 12-9. 56, 57-2 Chr. 12. 2-15, 6—Deut. 4, 3-9, 5-2 Chr. 24. 24—Judg. 2. 20, 21-2 K. 24. 3-18. 11, 12-17. 7, &c.—Pf. 78. 32, &c.—57, &c.—1 K. 8. 35-9. 7-13. 26-34. 16, 19—Pr. 13. 21 If. 59. 9—Lev. 18. 25—If. 1. 7—3. 8—24. 5, &c.—42. 25— 64. 7-Ecclus. 47. 24, 35-Judeth. 5. 18-11. 11-Lam. 1. 5, 8-4. 13-5. 16-Zech. 7. 9, &c.-Jer. 44. 2, &c.-Ez. 39. 23—Ex. 32. 35—Pf. 38. 3, &c.—106, 29—Job. 5. 4, 5—2 Theff. 1. 9—Bar. 2. 26—Act. 28. 4: all the texts of this nature are too numerous to be collected, but it is one great end of the Bible to deter men from fin by fevere threats and exemplary punishments.

Unto thee shall be his desire. In this is established the authority of primogeniture; and though it is said of Esau and Jacob, that the elder shall serve the younger, (c. 25. 23.) yet that was on the prospect of the elder's parting from his birthright, and consequently divesting himself of the privileges of it. This is also a consutation of that doctrine, that dominion is sounded on grace, when notwithstanding the piety of Abel, Cain's authority over him, as elder brother, was here consirmed.

- 8. And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.
- 9. And the Lord said unto Cain, Where is Abel thy brother? And he said I know not? Am I my brother's keeper?
- 10. And he said, what hast thou done? the voice of thy brother's blood crieth unto me from the ground.
- 11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.
 - 12. When thou tillest the ground, it shall not hence-forth

8. And flew him. (Vid. Ann. 37, 18.) Most probably with some of his instruments for agriculture, whatever they were. To this refer Wisd. 10. 3—Matt. 23, 35—1 Joh. 3, 12—Jud. 11.

This is the first instance of mortality; and that was on account of religion, which in all ages has met with perfecution. (Ps. 79. 3—Job. 2, 7—Heb. 11, 35—Wisd. 2. 12—Rev. 1. 9—1 K. 18. 4—19. 2—Jer. 20. 2—26. 21—37. 15—38. 6—Matt. 5. 10—10. 17—23. 34—Act. 8. 1—1 Cor. 4. 9—2 Cor. 6. 4—Gal. 4. 29—2 Tim. 3. 11, 12) And to conceal the murder he hid him. Josep. Hist. 1. 1, c. 3.

9. Where is Abel? &c. (Vid. Ann. 3, 11.)

I know not. (Vid. Ann. 27, 24)

10. Thy brother's blood; in the margin, and agreeable to the original, bloods. It is usual with the Hebrews by a noun of multitude, to intend only the singular number. (Bellarm. in Ps. 62. 4.)

Crieth unto me; viz. for vengeance, to this refers Heb. 12. 24.

The voice of blood is indeed loud, and by its reverberation extorts the justice and vengeance of heaven. c. 9, 6—42, 22—2 K. 9. 7, 26—21, 16—Prov. 28, 17—Rev. 6, 10—19, 2—2 K. 24, 4—1 K. 2. 6, 32—Pf. 51, 14—9, 12—79, 11—2 Chr. 24, 25—Jer. 19, 4—26, 15—1 Sam. 19, 5—Deut. 31, 43—2 Efd. 15, 8—2 Sam. 21, 1—3, 39.

forth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

- 13. And Cain faid unto the Lord, my punishment is greater than I can bear.
- 14. Behold thou hast driven me out this day from the face of the earth: and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth? and it shall come to pass, that every one that findeth me shall slay me.
- 15. And the Lord faid unto him, therefore whosoever flayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any one finding him should kill him.

16. And

- 13. My punishment is, &c. The horfour of his crime, and the fense of that vengeance, which pursued him, made him feel extremely uneasy, and despair of obtaining mercy.
- 14. From the face of the earth. From all fociety; every one avoiding his company as an infane man.

From thy face. From thy gracious and peculiar care.

A vagabond. i. e. one without protection and without fettlement. (Sir W. Raleigh's Hift. l. 1, c. 5, § 2.)

Every one that findeth me shall slay me. (Vid. Ann. 3, 10.) By this is represented his extreme sense of danger; at least the terrours of a guilty mind, which are a perpetual plague to the wicked. Prov. 18, 4.—Deut. 28, 66.—Wis. 17. 11, 21.—4, 2.—Job. 15, 21.

15. Vengeance shall be taken on bim seven-fold. A certain for an uncertain but great number, and in this manner is the number seven much used in scripture; as Gen. 33, 3—Deut. 28, 25—1 Sam. 2, 5—Ps. 79, 13—12, 7—Job. 5, 19—Prov. 6, 16—9, 1—24, 16—26, 25—Is. 4, 1—Ecclus. 7, 3—20, 12—35, 11—40, 8—Luke 11, 26—And this is the sense of the terque quaterque of the heathens. The meaning is, that whoever killeth Cain shall be more severely punished, than he is for the murder of Abel; that by the enforcement of the punishment posterity may be deterred from committing a similar crime.

16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

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- 17. And Cain knew his wife, and the conceived and bear Enoch: and he builded a city, after the name of his fon, Enoch.
- 18. And unto Enoch was born Irad: and Irad begat Mehujael; and Mehujael begat Methusael: and Methusael begat Lamech.

19. And

The Lord fet a mark upon Cain. What this mark was, it is not agreed; but some note it was that which raised terrour in all that met him, and made them fly from him. Neither may it be supposed God consulted the safety of Cain's person, as a distinction of savour to himself, but to the rest of the world; that he might be a living monument of that vengeance which was due to murder, and beside the threatened punishment, might prevent others from shedding the blood of man. [Anno Mundi 128. Ant. Ch. 3872.]

16. Went out from the presence of the Lord. i. e. was bereaved of the protection of God, (Sir W. Raleigh's Hist. 1, 1, c. 5, § 1,) or departed from God's immediate and special presence, for no one can withdraw himself from his essential presence, being in his nature omnipresent. Pf. 139. 9, &c.—Jer. 23. 24—1 K. 8, 27—Job. 11, 7, &c.—34. 21—Pr. 15. 3—Jer. 16. 17—32. 19—2 Chr. 16, 9—Heb. 4, 13—Wisd. 1. 7.

And dwelt in the land of Nod. About five hundred years, which was so called from his restless agitation both of mind and body; for he wandered up and down the country till he fixed in Nod.

17. Enoch. There was another of the same name of the family of Seth. c. 5. 18.

He built a city. Either to secure himself from the danger he apprehended, (v. 14) or that he might plunder his neighbours with the greater safety; he lived, as Josephus tells us by violence and rapine; for the world was now well peopled. (Hist. 1. 1, c. 3.)

18. Lamech. There was another of this name of the family of Seth. (c. 5, 25.)

- 19. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.
- 20. And Adah bare Jabel: he was the father of such as dwell in tents, and of such as bave cattle.
- 21. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.
- 22. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.
- 23. And Lamech said unto his wives, Adah and Zillah hear my voice: ye wives of Lamech hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

24. If

- 19. Took unto bim two wives. Lamech was the first that broke through the laws of marriage. (Vid. Ann. 16, 3.) He could not content himself with one wife, according to the first institution, (c. 2, 24—Mal. 2, 15—Matt. 19. 4, 5) and therefore this is supposed by some, to be remarked as a disgrace; but why should it be a greater crime, and more infamous in him, than it was in Jacob, who took even two sisters for his wives? (Gen. 29.) It was more likely to be indulged in the infancy of the world, for the speedier propagation of mankind. By these two wives he had seventy-seven children. (Joseph. Antiq. 1. 1, c. 3.)
- 20. He was the father, &c. i. e. he first taught man that manner of living, and the pastoral art. (Vid. Ann. v, 2.) Father being a usual term among the Hebrews for an instructor; (thus, 2 K. 2. 12;) as it is likewise for one in authority. (Vid. Ann. 45, 8.)
- 23. I have flain a man to my wounding, &c. Various are the opinions of interpreters on this passage, both as to the manner and matter of this speech; some understand it as delivered in an exulting manner, others by way of lamentation; the latter of which our translators Junius and Tremellius seem to savour; but as to the matter, the easiest account given of it, is the Jewish tradition of this sact of Lamech's, mentioned by St. Hierom, (Epist. ad Damasc. 125,) which says, that Lamech's eyes being grown somewhat dark by age, yet still delighting in the exercise of hunting, had a boy to attend him as his guide, by whose advice, as he was pursuing his sport, he shot

- 24. If Cain shall be avenged seven-fold, truly Lamech feventy and seven-fold.
- 25. And Adam knew his wife again; and she bare a fon, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.
- 26. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

CHAP.

Cain who was mistaken for some wild beast, as he lay hid from the obfervation of travellers; but when he perceived his errour, in anger he killed the servant who had incited him to the commission of the fact.

24. If Cain shall be avenged seven-fold, &c. Upon this second instance of murder, the punishment is augmented; to prevent, if possible, the shedding of man's blood for the future. What was the seven-fold vengeance on Lamech for the death of Cain we do not learn: his repentance probably might expiate his crime, especially as it was unintentionally committed: for even when shedding the blood of man was made capital, there was favour to be administered to the unfortunate, and him that was guilty of no premeditated revenge. (Ann. 9. 5, 6.)

Seventy and seven fold, Vid. Ann. v. 15—Something like this is, Matt. 18. 22.

- 25. Called his name. Eve gave him his name, for it was most usually imposed by the mother, (Gen. 16, 11-29, 32-30, 6-1 Sam. 4, 21-Luk. 1,60) but with the approbation of the father, who sometimes controuled her, c. 35, 18.
- 26. Was born a fon. When he was one hundred and five years old. (c. 5. 6.)

Then began men to call upon the name of the Lord, i. e. to make a public and solemn profession of religion, (Jun. in loco.) or if it is taken as the margin reads it, To call themselves by the name of the Lord, its significations is the same, (however, some men of quicker penetration in this passage have discovered the beginning of idolatry) viz. then they began publicly to own themselves servants of the Lord;

CHAP. V.

- 1. THIS is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.
- 2. Male and female created he them; and bleffed them, and called their name Adam, in the day when they were created.
- 3. And Adam lived an hundred and thirty years, and begat a fon in his own likeness, after his image; and called his name Seth.
- 4. And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters;
- 5, And all the days that Adam lived were nine hundred and thirty years: and he died.
- 6. And Seth lived an hundred and five years, and begat Enos,

7. And

in opposition to the posterity of Cain, who had utterly neglected all religion and sense of God. In this sense is the phrase used, 2 Chr. 7, 14—Is. 43, 7—44, 5—65, 1—Ecclus. 36, 12—Baruch. 2. 15—Act. 11. 26.

- 1. 2. Vid. Ann. Gen. 1. 27.
- 2. Their name Adam. Adam is here a common, not a proper name, vocavit nomen eorum Hominem, is the Latin version.
- 3. In his own likeness. With those imperfections with which by his fall he was impaired.
- 4. Sons and daughters. Nine fons and two daughters. (Jun. in loco.)
 - 5. And he died. And the year after died Eve,

- 7. And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:
- 8. And all the days of Seth were nine hundred and twelve years: and he died.
 - 9. And Enos lived ninety years, and begat Cainan:
- 10. And Enos lived after he begat Cainan eight hundred and fifteen years, and begat fons and daughters:
- 11. And all the days of Enos were nine hundred and five years: and he died.
- 12. And Cainan lived seventy years, and begat Mahalaleel:
- 13. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat fons and daughters:
- 14. And all the days of Cainan were nine hundred and ten years: and he died.
- 15. And Mahalaleel lived fixty and five years, and begat Jared:
- 16. And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:
- 17. And all the days of Mahalaleel were eight hundred ninety and five years: and he died.
- 18. And Jared lived an hundred fixty and two years; and he begat Enoch:
- 19. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20. And

18. Enoch. (Vid. c. 4. 17) Of his prophecy there is mention made in Jude, v. 14. 15.

- 20. And all the days of Jared were nine hundred fixty and two years: and he died.
- 21. And Enoch lived fixty and five years, and begat Methuselah:
- 22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.
- 23. And all the days of Enoch were three hundred fixty and five years:
- 24. And Enoch walked with God, and he was not: for God took him.

25. And

- 22. Enoch walked with God, i. e. he constantly adhered to the rules of his duty, (Vid. 6. 12, Ann.) and behaved himself as circumspectly, as though he was always in the immediate presence of God. (Vid. Gen. 18. 19, Ann.) This is a common expression for those who persevere in their duty, and as the Psalmist expresses it, (Ps. 119. 32) run the way of God's commandments. (Thus, c. 6. 9—17. 1—24. 40—41. 15—2 Ch. 17. 4—2 K. 20. 3.) Some translate it Enoch pleased God; (and thus it is expressed, Wis.—4. 10—Ecclus. 44. 16—Heb. 11. 5.) which supposes a constant and diligent course of piety and virtue; for it is in good men only God delights. Deut. 7. 6, 7—Ps. 11. 7—18. 19—149. 4—35. 27—147. 11—Prov. 11. 20—12. 22—15. 9—Is. 42. 1—1 K. 10. 9.
- 23. All the days of Enoch were three hundred and fixty five years. His life was the shortest of any mentioned before the slood, as being the soonest perfect, (Wisd. 4. 13) and to instruct us that an early retreat from this world is not to be lamented, (Job. 21. 23) as it is often intended by God as a kindness, either to prevent our falling into sin, (Wisd. 4. 11) or into calamity, (Is. 57. 1—2 Chr. 34. 28) though sometimes it is imposed as a judgment. (Vid. Ann. 15. 15.)
- 24. And he was not (found) for God took him. He was taken alive from this world, and translated into Heaven, (thus, Wisd. 4. 10—Ecclus. 44. 16—49. 14—Heb. 11. 5) the same is said of Elijah, (2 K. 2) from whence we may learn, say some, what would have been the sate of man, had he continued in innocence.

25. And Methuselah lived an hundred eighty and seven years, and begat Lamech:

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- 26. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.
- 27. And all the days of Methuselah were nine hundred fixty and nine years: and he died.
- 28. And Lamech lived an hundred eighty and two years, and begat a fon:
- 29. And he called his name Noah, faying, This fame shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed:
- 30. And Lamech lived after he begat Noah five hundred ninety and five years, and begat fons and daughters:
- 31. And all the days of Lamech were feven hundred feventy and feven years: and he died.
- 32. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP.

- 25. Lamech. Vid. c. 4. 18.
- 27. And he died. In the very year the flood came upon the earth.
- 29. Which the Lord bath cursed. c. 3. 17.
- 32. Noah begat, i. e. began to beget, as it is likewise used, (c. 21. 26) his three children not being all born in one year. (Jun. in c. 10. 21.)
- Shem. Though first placed, (Vid. Ann. 2.7) was two years younger than Japheth, who was the first born; but both here, and in other places, he is for certain reasons first noticed; he was the person in whom the history is continued, and through whom the promised

C H A P. VI.

- 1. AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them.
- 2. That the fons of God faw the daughters of men, that they were fair; and they took them wives of all which they chose.
- 3. And the Lord said, My spirit shall not always strive with man; for that he also is slesh: but his days shall be an hundred and twenty years.

4. There

mised seed was to come. Upon the same account has Abraham the sirst place, (c. 11. 27) Sir W. Raleigh's Hist. l. z, c. 1, § 6) but of the three-fold method the scripture observes in the enumeration and rank of persons, Vid. Junius in loco.

[Anno. Mundi. 1536.—Ant. Ch. 2468.]

- 1. Men began to multiply, &c. i. e. the family of Cain through Polygamy began to increase; (Jun. in loco) they are called here by the name of men, because they followed the customs, and accommodated their manners to the generality of mankind; in opposition to the progeny of Seth, who are called the sons of God. (v. 2.)
- 2. The fons of God. These were the posterity of Seth, who were thus called from their antient piety. This title is also given to the worshippers of God, (Deut. 14. 1—Joh. 1. 12—Rom. 8. 16—Gal. 4. 6—1 Joh. 3. 1) being regenerate by the spirit of God; (1 Pet. 1. 23—1 Joh. 3. 9) but Josephus improperly understands this of the Angels. (Hist. lib. 1. c. 4.)
- That they were fair, and they took them wives. (Vid. Ann. in 12. 15.) These descendants of Seth, who had hitherto kept themselves unmingled with the posterity of Cain, were now united to them by marriage; which might be no small occasion of that general corruption of manners, that brought on the slood, in seducing them from the true worship of God. This is too often the effect of such connections, as Ex. 34. 16—Judg. 3. 6—1 K. 11. 4—Deut. 7. 3, 4.—(Vid. Ann. 24. 3.)
- 3. My spirit shall not always strive with man, i. e. the Holy Ghost, who labours for our conversion, shall now cease his endeavours, and

4. There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men, which were of old, men of renown.

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5. And God saw that the wickedness of man was

and withdraw himself from man; in which case he will leave us to ourselves, as 1 Sam. 16. 14—28. 15. The Apostle therefore advises us not to treat him unkindly. (Eph. 4. 30—1 Thes. 5. 19.) This seems to be the most natural sense of the words. But Dr. Hammond understands them in a different sense; he renders them My spirit shall not always abide in these men, i. e. as he explains it, (Annot. in 1 Pet. 3. 19, s.) the souls which I have breathed or given to men, the sons of Adam, and which are sheathed in them, imprisoned, detained unprositably, shall no longer continue or abide in them. Thus he takes this as directly threatening the destruction of mankind; as if he had said, I will not suffer man to live any longer.

For that he also is flesh, i. e. the whole race of mankind, the Sethites as well as the Cainites are corrupted, (v. 12.) and by this word Flesh, the scripture not only represents the frailty of our constitution, (as If. 40. 6) and the original corruption of our nature, (as Rom. 7. 18—8. 1—Gal. 5. 16, 17—Eph. 2. 3) but our actual infirmities; (as Rom. 7. 5—1 Cor. 3. 3—2 Pet. 2. 10.

His days shall be one hundred and swenty years, i. e. I will bear with him yet 120 years longer, before I will destroy the world. Not that it was the stated term of man's life for the future, as Josephus concludes, (Hist. 1. 1, c. 4) for they exceeded this term of years for many generations after, (c. 11) but it respects only the time in which God would destroy the world, that it should be 120 years before he would bring the stood. (Grot. in loco.) By this God approved his mercy and longanimity, in allowing the sinful world so much space for repentance, (1 Pet. 3. 20) and in the same nature he still continues to be gracious. (Pf. 50. 21—78. 38—Mic. 7. 19—Neh. 9. 17, 30—If. 30. 18—Jon. 3. 4—4. 2—Rom. 2. 4—2 Pet. 3. 9—Rev. 2. 21—Gen. 15. 16—Wisd. 12. 10—11. 23—Ex. 34. 6—Num. 14. 18—Pf. 86. 15—103. 8 &c.—145. 8.)

Giants. Called so, either from their prodigious stature, (Num. 13. 33) or prodigious wickedness. (v. 5.)

5. The wickedness of man. Which confisted chiefly in incontinence. (Vid. An. v. 11.)

great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

- 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.
- 7. And the Lord said, I will destroy man, whom I have created from the sace of the earth; both man and beast, and the creeping things, and the sowls of the air: for it repenteth me that I have made them.
 - 8. But Noah found grace in the eyes of the Lord.

9. Thefo

The thoughts of his heart, &c. Thus, c. 8. 21—Eccles. 9. 3—Jer. 17. 9—Matt. 15. 9.

6. It repented the Lord. (So Ex. 32. 14—Judg. 2. 18—1 Sam. 15. 11, 35—2 Sam. 24. 16—Jer. 18. 8—26. 3, 13, 19—42. 10—Joel. 2. 13—Amos. 7. 3, 6—Jon. 3. 10.

And it grieved him. (Thus Judg. 10. 16—Pf. 78. 41—95. 10—Mark. 3. 5—Eph. 4. 30—Heb. 3. 10.) This is spoken after the manner of men to represent to us, that God as effectually acts as we do, when we are thus affected; for repentance, grief, and other passions, are attributed to him only quoad effectum, not quoad affectum.

- 7. I will destroy man, &c. (Wifd. 10. 4—Ecclus. 40. 10.) Thus does fin bring destruction. (Vid. Ann. 4. 7.)
- 8. Noah found grace, &c. God shewed him favour on account of his piety. (c. 7. 1—Ecclus. 44. 17) Thus is God gracious to his servants, and protects them from harm in the hour of danger. (as c. 19. 16—22. 12—35. 1—31. 29—Ex. 14. 22—Gen. 45. 5—1 Sam. 23. 28—2 K. 19. 14—Esth. 8. 16—Pf. 71. 18—3. 5—22. 4—4.9—33. 18—34.20—37. 19—41—54.7—91. 2—124.5—129. 4—144. 10—&c.—Jer. 1. 19—39. 14, 18—Dan. 3. 27—6. 22—Jon. 1. 17—2 Cor. 1. 10—2 Pet. 2. 9—2 Chr. 20. 22—Act. 12. 11—Wisd. 10. 15—5. 16—Job. 5. 19, &c.—2 Tim. 4. 17, 18—Prov. 20. 22—Ecclus. 51. 2, &c.

In the eyes of the Lord. When members and parts, as well as human passions, (v. 6) are attributed to God; as they frequently are in scripture, where we read of God's eyes, ears, hands, seet, &c. it is spoken after the manner of men, but to be understood in a sense suitable to the divine nature.

9. These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God.

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- 10. And Noah begat three fons, Shem, Ham, and Japheth.
- 11. The earth also was corrupt before God; and the earth was filled with violence.
- 12. And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth.
- 13. And God said unto Noah, The end of all slesh is come before me; for the earth is silled with violence through them: and behold, I will destroy them with the earth.

14. Make

9. Noah was a just man, &c. Much the same is his character c. 7. 1.—Wisd. 10, 4—Ecclus. 44. 17—Heb. 11. 7—2 Pet. 2. 5.

Walked with God. Vid, Ann. 5. 22.

- 10. Noah begat three fons. Vid. Ann. 5. 32.
- 11. The whole earth was corrupt, &c. i. e. all flesh, the whole race of mankind (v. 3) had corrupted his way upon the earth, through unnatural incontinence, (Vid. Dr. Hammond. Ann. 1 Pet. 3. 20) and thus filled the earth with violence; either acting their wickedness by force, as was the custom of the men of Sodom; or perfecuting those who would not countenance their excess. (Wisd. 2. 12, &c.) Well then might St. Peter call it the World of the Ungodly. (2 Pet. 2. 5.)

Before God, i. e. openly, infolently and impudently, without any concern for man, or regard of God, (So, c. 10. 9—13. 13—Ezek. 16. 50.)

12. Looked upon the earth. Vid. Ann. 11. 5. Thus Pf. 14. 3—for God firictly observes the actions of mankind, as Pf. 33. 13—Jer. 16. 17—32. 19—2 Chr. 16. 9—Job. 31. 4—24. 23—34. 21—Pr. 5. 21—15. 3—Ecclus. 15. 18, 19—17. 15—19. 20—The want of such a belief is the great occasion of sin, as, Pf. 10. 12—54. 3—86.

- 14. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.
- of: The length of the ark shall be three hundred cubits, and the height of it thirty cubits.
- 16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.

17. And

17. To

14—Job. 22. 14—Ezek. 8. 12—9. 9—Pf. 94. 7—Ecclus. 16. 17. —23. 18, 19—Pf. 73. 11—Hof. 7. 2.

Had corrupted his way, i. e. the whole method of his life had been contrary to the rules of his duty. By this metaphor is the general tenour and course of our life frequently represented. (As c. 5. 22—1 Sam. 12. 23—1 K. 8. 36—Ps. 1. 6—119. 1, 9—Prov. 2. 15—16. 7—22. 6—Jer, 6. 16—Job. 23. 3—34. 11.) And in conformity to this, are men represented as travellers and pilgrims. (Vid. Ann. 17. 8.) Thus general is the infection of sin. (Ps. 14. 4—82. 5—12. 1—51. 5—53. 4—1 John. 5. 19—1. 8—Rom. 5. 12—1 K. 8. 46—Prov. 20. 9—Eccles. 7. 20—Ecclus. 17. 16.)

Gopher wood. A kind of cedar; but this word is not again used in scripture. (Jun. in loco.)

- 15. The length of the ark shall be three hundred cubits. We are here to understand a geometrical cubit, which contains three yards, says Godwin, (Antiq. Jew. p. 260); but Sir W. Raleigh urges for the common cubit, with the addition of half a foot, to answer the disproportion between the stature of those of antient times and ourselves, and shus reckons to every cubit but two feet; and thinks the ark by this measure capacious enough. (Hist. 1. 1, c. 7. § 9.) Many others plead for the common cubit.
- 16. In a cubit shalt thou finish it above. This does not relate to the window as many apply it, (Jun. in loco) but to the covering of the ark, consummate ejus testum superne is the Latin version. It signifies that the covering should be raised a cubit above the sides of the ark for the freer admission of the air, into the several apartments; or that it should hang over the sides a cubit, to defend the sides and window from the rain and weather, (Jun. in loco.) for that it had a covering is plain. c. 8. 13.

- 17. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die.
- 18. But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.
- 19. And of every living thing of all flesh, two of every fort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.
- 20. Of fowls after their kind, and of cattle after their kind: of every creeping thing of the earth after his kind: two of every fort shall come unto thee, to keep them alive.
 - 21. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.
 - 22. Thus did Noah: according to all that God commanded him, fo did he.

C H A P. VII.

- 1. AND the Lord faid unto Noah, come thou, and
- 17. To destroy the steeps wherein is the breath of life. This is explained. c. 7. 21, 22, 23.

Wid. Am. b. 19. i. i. i. i. on a his

- 19. Two of every fort, &c. By this we are not to understand that God limited the number of every kind, that should come into the ark; for of clean beasts and sowls he was to admit seven, (c. 7. 2, 3) but that they should be in pairs, male and semale, for the preservation of their kind. (c. 7. 3) Jun. in loco.
- 20. Shall come unto thee: Of their own accord, and without any care of thine. (Jun. in loco.)
 - 1. (Vid. 6, 8.)

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all thy house into the ark: for thee I have seen righteous before me in this generation,

- 2. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.
- 3. Of fowls also of the air by sevens, the male and the semales; to keep seed alive upon the face of all the earth.
- 4. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made, will I destroy from off the face of the earth.

5. And

All thy bouse. The whole family were eight in number. (v. 13.)
1 Pet. 3. 20.

2. Of every (fort of) clean beaft, i. e. such as were used for sacrifice. Before the law of Moses there was a peculiar difference observed, and they offered only of certain kinds, which they called clean, (c. 8. v. 20) and it may be well observed, that Moses took many of his ordinances from antient customs, and established them into laws. Thus, Gen. 2. 3—with Ex. 20. 11—Gen. 17. 12—with Lev. 12. 3—Joh.'7. 22—Gen. 38. 8—with Deut. 25. 5—Gen. 9. 4—with Lev. 17. 4—Gen. 38. 24—with Lev. 21. 9—Gen. 4. 3—with Ex. 25. 2—Gen. 14. 20—with Lev. 27. 30.

By fevens. (Vid. Ann. 6. 19.) i. e. feven pair, fays Josephus, (Hist. 1. 1. c. 4) but many are inclined to vary from this opinion, understanding by this, only seven of a kind, three couple for breed, the single one added for the facrifice, which was to be made after their deliverance. (c. 8. 20) (Thus, Jun. in loco.—Sir W. Raleigh's Hist. 1. 1. c. 7. § 9) The reason of this disproportion between the clean and unclean, may probably be this; because there would be more use for the clean for facrifice, and perhaps for food, and therefore it was necessary their number should be greater. Flesh was permitted to be eaten after the flood; and from the distinction the clean might be only designed for this use, though the privilege seems to be universal. (c. 9. 3)

4. Every living substance. This is explained v, 21, 22. 23.

- 5. And Noah did according unto all that the Lord commanded him.
- 6. And Noah was fix hundred years old, when the flood of waters was upon the earth.
- 7. And Noah went in, and his fons, and his wife, and his fons wives with him into the ark, because of the waters of the flood.
- 8. Of clean beafts, and of beafts that are not clean, and of fowls, and of every thing that creepeth upon the earth.
- 9. There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.
- 10. And it came to pass after seven days, that the waters of the flood were upon the earth.
- 11. In the fix hundredth year of Noah's life, in the fecond month, the feventeenth day of the month, the fame day were all the fountains of the great deep broken up, and the windows of Heaven were opened.

12. And

- 9. Vid. Ann. in c. 6. 19.
- 10. Were upon the earth. Began to be upon the earth.
- 11. Ann. Æt. Noæ 600, which was Ann. Mundi. 1656. Ant. Ch. 2347.

In the second month. The Jewish year began antiently in our September, till in commemoration of their coming out of Egypt, it was changed into March. (Ex. 12. 2,) So that the flood came on in the month of October. The Jews had no particular names for their months, till after their departure from Egypt; but distinguished them only by numbers, as the first, the second, &c. and till that period, they measured them according to the course of the Sun, from whence they were called Menses Solares, and contained thirty days each, as appears from this verse compared with c. 8. 4—for the waters, as may be learnt from hence prevailing five months,

- 12. And the rain was upon the earth forty days and forty nights.
- 13. In the felf-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:
- 14. They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort:
- and two of all flesh, wherein is the breath of life.
- 16. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.
 - 17. And the flood was forty days upon the earth:

there are reckoned to that time one hundred and fifty days. (c. 7. 24) (Godwin's Antiq. Jew. 1. 3, c. 1.)

The fountains of the great deep were broken up, i. e. the waters forfook the very bowels of the earth, and whatfoever was dispersed therein, pierced and broke through the face of it.

The windows of Heaven were opened. By this is represented the violence of the rains, not descending in showers, but in streams. (Sir W. Raleigh. Hist. 1. 1. c. 7. § 6.)

- 12. And the rain was upon the earth forty days. It continued to rain so long without intermission; by which the waters increased to such a height, as to bear up the ark above the surface of the earth. (v. 17.)
- 16. The Lord shut him in. Secured the door of the ark that no water might come in. By this is represented God's providence over him, and that he takes an especial care of his servants. (Thus c. 26. 3—28. 15) Vid. Ann. c. 6. 8.
- 17. Forty days. Natural days comprehend nights too, v. 12; for the day is usually distinguished into natural, which consists of twenty-

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and the waters increased, and bare up the ark, and it was lift up above the earth.

- 18. And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.
- 19. And the waters prevailed exceedingly upon the earth: and all the high hills that were under the whole heaven, were covered:
- 20. Fifteen cubits upwards did the waters prevail; and the mountains were covered.
- 21. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and every creeping thing that creepeth upon the earth, and every man:
- 22. All in whose nostrils was the breath of life, and all that was in the dry-land, died.
 - 23: And every living substance was destroyed, which was

four hours; thus includes the dark part as well as the light; and artificial, which begins at fun-rifing, and ends at fun-fet; to this latter division the expression of Christ relates, Are there not twelve bours in the day? (Joh. 11. 9.)

- 18. Increased greatly. By more rain still falling after the forty days:
- 19. Prevailed exceedingly. Grew to a very great height (v. 20) by continued rains.
- 20. Fifteen cubits upwards did the waters prevail, and the mountains were covered. Postquam operti fuerunt montes illi, is the Latin version. We are to understand by this, that the waters role fifteen cubits above the tops of the mountains. (Dion Petavius's Acc. of Time, l. 1, c. 1.)
- 21 All fleff died, &c. As God had threatened. v. 4. c. 6. 7, 17.

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was upon the face of the ground; both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

24. And the waters prevailed upon the earth an hundred and fifty days.

C H A P. VIII.

- 1. AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.
- 2. The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained;
- 3. And the waters returned from off the earth continually: and after the end of the hundred and fifty days, the waters were abated:

4. And

24. Prevailed upon the earth an hundred and fifty days. Continued in their height and full force one hundred and fifty days; for it was one year and ten days before they were so abated as to suffer Noah to come upon the earth. (v. 11. compared with c. 8. 14.)

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- 1. God remembered Naab. This is spoken after the manner of men, (Vid. Ann. 6. 6) and intimates the care God takes, and that he will not forget his people. (c. 9, 15—Ex. 6. 5—Lev. 26. 42, 45) And generally includes in it the notion of good. As Ex. 32. 13—Deut. 9. 27—2 K. 20. 3—2 Chr. 6. 42—Neh. 13. 14, 22, 31—Pf. 20. 3—74. 2—106. 4—132. 1—Luk. 23. 42—Gen. 19. 29—30. 22—1 Sam. 1. 19—Tob. 3. 3.
- 2. The fountains, &c. were stopped. Which were opened. c. 7.

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4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

- 5. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.
- 6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
- 7. And he sent forth a raven: which went forth to and fro, until the waters were dried up from off the earth.

8. Alfo

A. In the seventh month, (i. e. of the year) on the seventeenth day of the month. Which was the 151st day from the beginning of the flood. (Jun. in loco.)

The mountains of Ararat. Which are fituated in the Greater Armenia, (If. 37. 38—Jer. 41. 27—Jun. in loco.) and give denomination to the whole country. (2 K. 19. 37.)

- Noah, (Jun. in loco.) who might difcern them through those open parts between the roof and the sides, (if that is the meaning of c. 6. 16. in quod vid. ann) or through the window, which though it was not opened, so as to afford a free passage out, till forty days after, (v. 6) yet being transparent, it nevertheless gave him an opportunity of looking out; or the meaning may be, that the tops of the mountains were now above the waters, and in themselves visible: the tops of the mountains were seen, i. e. were easy to be seen.
- 6. At the end of forty days. After the mountains appeared: i.e. on the eleventh day of the eleventh month, (Jun. in loco.) which was about the end of our July.
- 7. Which went forth to and fro. Not that it went in and out of the ark; for it never returned into the ark to Noah, as the dove did, (v. 9) Jun. in loco.) but it often came to the ark to rest on, and as often slew from thence to the mountains; probably to prey on the dead bodies lodged there by the slood. (Grot. in loco.)

- 8. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground:
- 9. But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.
- he fent forth the dove out of the ark:
- and lo, in her mouth was an olive leaf pluckt off: fo Noah knew that the waters were abated from off the earth.
- 12. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13. And

- 8. Also, be sent forth a dove from him, i. e. seven days after the raven was turned out, he sent forth a dove, (as may be gathered from v. 10) because the raven brought no intelligence he now made choice of a dove, as one of whose return he was sure, being faithful to its mate, and therefore not easily parted; that from his observation of this bird he might learn whether the waters were gone off from the neighbouring ground.
- 9. The dove found no rest, &c. No dry place near, on which she might alight to rest; for the waters were on the face of the whole adjoining earth, or country, (Jun. in loco.) not on the whole earth; the tops of the mountains having been absolutely clear forty-seven days before. (v. 5)
- 10. He stayed yet other seven days. Which must bear a relation to the time he stayed before; between his sending out the raven and the dove at first; for why else can these be called other seven days?
 - 11. In the evening. That being the time of rest.
- So Noah knew, &c. because the olive-tree flourishes particularly in 2 low ground. (Grot. in Gen. 8. 7)

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- 13. And it came to pass in the fixth hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked; and behold, the face of the ground was dry.
- 14. And in the fecond month, on the feven and twentieth day of the month, was the earth dried.
 - 15. And God fpake unto Noah, faying,
- 16. Go forth of the ark; thou and thy wife, and thy fons, and thy fons wives with thee.
- 17. Bring forth with thee every living thing that is with thee, of all flesh; both of towl, and of cattle, and of every creeping thing that creepeth upon the earth: that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.
- 18. And Noah went forth, and his fons, and his wife, and his fons wives with him:
- 19. Every beaft, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.
- 20. And Noah builded an altar unto the Lord; and took of every clean beaft, and of every clean fowl, and offered burnt-offerings on the altar.

any more than I adown it could grow the

21. And

13. The face of the ground was dry, i. e. the waters were so removed, that the superficies of the ground appeared; but it was yet soft, and unfit for habitation till near two months after. (v. 14. Jun. in loco.)

reter to the hotel, and mento their winds wheel whee it free about

- 17. That they may breed abundantly. In compliance with the first benediction. (c. 1. 22.)
- 20. Noah built an aliar, &c. In the first place returning thanks to God for his deliverance, and by publick acts of worship, testifying

- 21. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.
- 22. While the earth remaineth, feed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAP.

his devotion. This intimates to us, not only the grateful temper of good men, but the reasonableness at least (if not the necessity) of evidencing the religious affections of our minds, by outward expressions of devotion; that it is not enough to entertain aweful and honourable thoughts of God, but we must make a publick profession of the same, and declare our sense of him by worship and obedience. Thus did Abram, (c. 12. 7, 8—21. 33) Isaac, (c. 26. 25) Jacob, (c. 33. 20—35. 1, 7) and others (Josh. 8. 30—Ex. 17. 15—Judg. 6. 24—2 Sam. 24. 25) in the use of sacrifices and prayers. And though this is the first observation of altars, yet they must have been as antient as facrifices; which we have just reason to believe were from the beginning. (Vid. Ann. c. 4. 3.)

Clean beaft. (Vid. Ann. c. 7. 2)

Offered burnt offerings. (Vid. Ann. c. 4. 3)

comments of the last place recommend that the

21. The Lord smelled a sweet savour, i. e. his sacrifice was acceptable to the Lord; as this is again said after the manner of men; (Vid. Ann. c. 6. 6) as a sweet savour is agreeable to the smell of men, this sacrifice was to God. It is frequently expressed in this manner, as Ex. 29. 18—Lev. 1. 9—Num. 15. 7—2 Cor. 2. 15—Eph. 5. 2.

Curse the ground any more, &c. To drown it again; for this must refer to the stood, and not to those curses which were before imposed upon the earth. (c. 3. 17—4. 12—5. 29.) He did not here promise to secure it from those former denunciations of anger, as melancholy experience will testify, (Jun. in loco.) but it relates to that covenant which he established with Noah, (c. 9. 9) never again to destroy the world by water.

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CHAP. IX.

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- 1. AND God bleffed Noah, and his fons, and faid unto them, Be fruitful, and multiply, and replenish the earth.
- 2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered.
- 3. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all thing.
- 4. But flesh with the life thereof, which is the blood thereof, shall ye not eat.

5. And

- 1. Be fruitful, &c. The inhabitants of the earth being now reduced to a very small number, the bleffing of propagation is again conferred, as at the creation. (Gen. 1. 28)
- 2. The fear of you, &c. This is faid, not only in confirmation of that authority given to mankind over the creatures at the beginning, (c. 1.28) but to remove from their thoughts all apprehension of danger from the more numerous beasts; for though they were but few in comparison of the beasts, &c. (and therefore might be fearful of their scarcity,) yet such a natural dread should the beasts have of them, as rather to avoid than assault them.
- 3. Every moving thing, &c. Here is the first permission of slesh for food; for herbs and fruit only were before allowed, (c. 1. 29) and though the grant seems to be universal, yet it is likely they made use of only some particular sorts, (Vid. Ann. in 7. 2) and made the distinction as well for food as for sacrifice.
- 4. But flesh with the life, &c. Though ye may freely eat flesh, yet from the blood thereof (which is here called the life, as in Lev. 17.11.14—Deut. 12.23—because it is the vehicle of life) shall ye wholly abstain. This was more than once forbidden by Moses, (Lev.

- 5. And surely your blood of your lives will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother, will I require the life of man:
- 6: Whofo sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
- 7. And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein.
- 8. And God spake unto Noah, and to his sons with him, saying,

9. And

- 3. 17—7. 26—17. 10—Deut. 12. 16, 23—15. 23—Vid. Ann. in 7. 2) both for a natural and moral reason; that they might not be of a fierce and sanguine constitution, and be less desirous of revenge, which thirsts after blood, (Grot. in loco, and Cave Antiq. Apost. in Appar. p. 5) but more especially abstemious from murder, which is explicitly forbid in the next Verse.
- 5. Murder is here made capital, be it either in beaft or man, (So Ex. 21. 12, 28—Num. 35. 16, &c.) and what God will by no means pardon: (as Deut. 32. 43—2 K. 9. 7—24. 4—Mat. 26. 52—Rev. 21. 1) Vid. An. c. 4. 10.)

Brother. The word is here used in its most comprehensive sense, all mankind being by community of nature brethren, (Vid. Ann. in 13. 8) and therefore ought to be particularly cautious of the murder of each other. (Jun. in loco.) This was mysteriously guarded against in the preceding verse, but is explicitly forbidden here, and in Ex. 20. 13.

6. By man shall his blood be shed. Thus, Rev. 13. 10. He shall be put to death by the magistrate, if the murder is voluntary; (Ex. 21. 14—Deut. 19. 11, 12—Num. 35. 20, 21) but if by actident, there were provided under the law cities of refuge, to which the person slying was safe; (Josh. 20. 3, 9—Ex. 21. 13—Num. 35. 11, and 22 to 25—Deut. 4. 42—19. 4, 5) unless he was overtaken on the way by the avenger of blood, who then might lawfully kill him; (Deut. 19. 6) or if he was sound beyond the borders of that city before the death of the high-priest. (Num. 35. 27, 28.) Here too is the first institution of a capital Judicatory, or of the power of the magistrate over the life of man.

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9. And I, behold, I establish my covenant with you, and with your seed after you;

of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

ther shall all sless be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

13. I do fet my bow in the cloud; and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15. And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And

11. A flood to destroy the earth. To which refer Ps. 104. 9-Is. 54. 9-Ecclus. 44. 18.

13. I do fet my bow, &c. Whether the rainbow appeared before the flood, it is not for me to determine; it was now however appointed to a facred use, as a zealous signal of God's covenant with the earth, no more to destroy it by water. As often then as it appears, we are admonished of our security; and by this token receive consistant of the word of God.

15. I will remember, &c. Vid. Ann. 8. 1-3. 22.

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- 16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting co-cenant between God and every living creature of all slesh that is upon the earth.
- 17. And God said unto Noah, This is the token of the covenant which I have established between me and all slesh that is upon the earth.
- 18. And the sons of Noah that went forth of the ark were Shem, Ham, and Japheth: and Ham is the father of Canaan.
- 19. These are the three sons of Noah: and of them was the whole earth overspread.
- 20. And Noah began to be an husbandman, and he planted a vineyard:
- 21. And he drank of the wine, and was drunken, and he was uncovered within his tent.

bnd : the carth, that come to pall, when I bring a cloud

- 18. Ham is the father of Canaan. Moses mentions Ham with this character, that the Israelites might the more chearfully undertake to disposses the Canaanites; as they had a curse entailed upon them, through the wickedness of their progenitor. (v. 25) (Jun. in loco.)
- 19. The whole earth overspread, i. e. by degrees. It is evident at first they inhabited the place near where the ark rested. (c. 11. 2) But as they became more numerous, they dispersed themselves into the remoter regions for tranquility and convenience.
- 21. And was drunken. The scripture remarks the failings of good men; (as c. 12. 11—20. 2—18. 15—19. 8, 33—31. 35—42. 15—26. 7—27. 9, 19—30. 37—38. 18—2 Sam. 11. 4, 15—24. 2—Gal. 2. 13—Matt. 26. 56—70—1 K. 11. 4—13. 18—Ps. 106. 33—Jonah. 1. 3—Luk. 9. 54) both for the admonition and consolation of mankind, to teach us that the best are not infallible. (1 K. 8. 46—2 Chr. 6, 36—Ps. 51. 5—Pr. 20. 9—24. 16—Eccles. 7. 20—1 Joh. 1. 8—Jam. 3. 5) Their example however will not warrant the like practice; yet when we are imprudently deluded, we may not despair of mercy, for they were again accepted, who had fallen into various temptations.

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22. And Ham, the father of Canaan, faw the nakedness of his father, and told his two brethren without.

23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward and covered the nakedness of their father; and their faces were backward, and they faw not their father's nakedness.

24. And Noah awoke from his wine, and knew what his younger fon had done unto him.

25. And he faid, curfed be Canaan; a fervant of servants shall he be unto his brethren.

26. And

Uncovered within his tent. Thus we may observe how drunkenness exposes to shame. (Lam. 4.21—Hab. 2.15, 16—Vid. An. c. 19. 33.)

22. And told his two brethren, in derision of his father. (Vid. An. 35. 22) Pf. 30. 17.

23. Covered the nakedness. From this example we are taught to conceal, not to publish, our parent's infirmities.

24. And knew, &c. Probably from the information of his other fons, what his younger fon had done to him, filius fuus minimus is the Latin version. Ham was the youngest. (Jun. in c. 10. 21.)

25. Cursed be Canaan. Noah here does not curse Ham in his person, being his son, and so nearly allied to him by blood, but in his posterity, (v. 22) which should be despised by, and subjected to, the progeny of his other fons. (Joseph. l. 1. c. 7) And indeed the crimes of parents often entail a curse upon their posterity, (c.11. 28.— Ex. 20. 5—32. 34—34. 7—1 K. 14. 9, 10, 12—Pf. 21. 10—37. 29—Judith. 7. 28—If. 43. 27—65. 7— Jer. 11. 22—22. 30—16. 4—39. 6—Tobit. 3. 3—Wifd. 3. 13, 16—4. 3 &c.—Ex. 11. 5—Numb. 16. 27, 33—Jer. 29. 32—36. 31—22. 13—Lev. 20. 5—If. 13. 16—14. 21—31, 8—1 Sam. 2. 31—Eft. 9. 25—Job. 21. 19—5. 4—20. 10—27. 14—Hof. 13. 16—2 K. 5. 27—9. 22—22. 13—1 K. 15. 29, 30—11. 12—16. 3—23. 26—Matt. 27. 25—Lam. 5. 7—Dan. 6. 24—9.16—Pf. 109. 9, 13—10ft. 7. 24—0. 27—2 Sam. 12. 14—Ecclus. 41. 7—Jer. 32. 18) Josh. 7. 24—9. 27—2 Sam. 12. 14—Ecclus. 41. 7—Jer. 32. 18) as their piety does a bleffing; (Ann. c. 26. 5) and though the son is

- 26. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.
- 27. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28. And

not to bear the iniquity of the father, (Ezek. 18. 20) i. e. not to suffer for his father's crimes, (Deut. 24. 16—2 K. 14. 6—Jer. 31, 29, 30) yet every man shall bear his own burden, (Gal. 6.5) and the soul that sinneth, it shall die; Ezek. 18. 5) but this is only in relation to spiritual and eternal evil; for God often yisits the sins of the sathers upon the children with outward and temporal, but never with spiritual and eternal punishments; and this too, says Dr. Sherlock, with some limitations. (Disc, of Prov. p. 332, &c:)

- A fervant of fervants, i. e. the most servile. It is an Hebrew idiotism, and commonly used by them to express the superlative degree; thus the holy of holies signifies the holiest. (Ex. 26. 33) Thus the king of kings and lord of lords, (say Ezra. 7. 12—Deut. 10. 7—and alibi) signifies the supreme King, and the supreme Lord. (Junt in loco) This denunciation was sulfilled when the Israelites took possession of the land of Canaan.
- 26. God of Shem. He is called the God of Shem, because the Messiah is to proceed from his loins, and the church preserved in his posterity.
- 27. Enlarge Japheth, &c. Dilatet Deus is what answers to the septuagint, and denotes the enlargement of Japheth's territories, that his posterity should spread themselves far and wide; and be shall dwell in the tents of Shem, shall be made a part of the church of God: (Sir W. Raleigh's Hift. 1. 1, c. 8. § 3) but alliciat Deus is the translation of Junius; the sense of this must be, that God by his spirit shall prevail with the posterity of Japheth, to embrace the true religion, expressed here by dwelling in the tents of Shem, in allusion to the state of the church at that time, which wandered about in tents; (Jun. in loco) though some understand it, as referring to the calling of the gentiles, that the posterity of Japheth will be then received into the true church, after the Jews, the offspring of Shem, are cast out; as the Reubenites dwelt in the tents of the dispossessed Hazarites. (1 Chr. 5. 10.) But whether Japheth's dwelling in the tents of Shem supposes the posterity of both to be united in the same religion; or that Japheth's should succeed instead of Shem's, who should decline the true worship of God, shall not be my province to determine; the different acceptation however of the word Pathab,

- 28. And Noah lived after the flood three hundred and fifty years.
- 29, And all the days of Noah were nine hundred and fifty years: and he died,

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CHAP. X.

- Now these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.
- 2. The fons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
- 3: And the fons of Gomer, Ashkenaz, and Riphath, and Tomargah.
- 4. And the fons of Javin; Elishah; and Tarshish, Kittim, and Dodanim.
- 5. By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations.

6. And

may be easily reconciled; for it fignifies both to enlarge and perfuade, and we may here unite both senses together, and understand the manner in which Japheth's borders shall be enlarged; that it shall be done by the mild and assuasive eloquence of the spirit in the preaching the word to them.

- 29. All the days of Noah, &c. He was the last of those whose life extended towards a thousand years; for after the flood the age of man was shortened, and we find none of them, except Shem, who arrived at five hundred years. (c. 11)
- 1. Generations of the sons. Of whose several descendants and habitations. (Vid. Bishop Patrick in loco.)
- 5. After his tengue. That the earth was but of one language before the building of Babel appears, (c. 11.1) and therefore the diversity

- 6. And the fons of Ham; Cush, and Mizraim, and Phut, and Canaan.
- 7. And the fons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the fons of Raamah; Sheba, and Dedan,
- 8. And Cush begat Nimrod: he began to be a mighty one in the earth.
- 9. He was a mighty hunter before the Lord: wherefore it is faid, Even as Nimrod the mighty hunter before the Lord.
- and Erech, and Accad, and Calneh, in the land of Shinar.

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II. Out

versity of tongues here hinted at, and v. 20, 31, refers to the times after their dispersion, (as their building of cities does, v. 11 and 12) though by way of anticipation, Moses thinks proper to mention it here, but the particular account of it we find in the next chapter, after which it may be most probable they built those cities.

- 8. He began to be a mighty one, &c. He was the first that displayed himself as mightier than the rest of mankind, usurping a power over other men, and thus laid the foundation of the Assyrian monarchy.
- 9. He was a mighty hunter before the Lord. Though fome take this in a literal fense, and conclude him an indefatigable sportsman, yet many, and more probably refer it to his tyranny; that he no more valued men, than hunters do wild beasts, but made a prey of them, and brought them to submit to his authority. By this metaphor then is represented the violence and tyranny of Nimrod's government, (Jun. in loco.)

Before the Lord. (Vid. Ann. in 6. 11) Unless it is here a note of augmentation, (Vid. Ann. in 23. 6) and represents him a tyrant to the highest degree.

Wherefore it is faid, &c. His tyranny became proverbial.

11. Out of that land went forth Assbur, and builded Nineveh, and the city Rehoboth and Calah,

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- 12. And Resen between Nineveh and Calah: the fame is a great city.
- 13. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.
- 14. And Pathrusim, and Cassuhim (out of whom came Philistim) and Caphtorim.
- 15. And Canaan begat Sidon his first-born, and Heth. on And Archand begon States and Mills begon
- 16. And the Jebusite, and the Amorite, and the Girgasite. not one a rot siew nod diame that was
- 17. And the Hivite, and the Arkite, and the Sinite.
- 18. And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
- 19. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorah, and Admah, and Zeboim, even unto Lasha.

charge a said at hellow the short ... 20. These

19. The border of the Canaanites, &c. These are the limits of the lesser Canaan, which contained only those nations God had devoted to utter destruction. The description of the latter Canaan we find (Deut. 11. 24) to the inhabitants of this, the Israelites, when they came before any city, were to offer peace (Deut. 20. 10); but to those of the leffer Canaan they were to shew no mercy. (Deut. children siter thole remarkable events, which (4.4.7.

ioss. (Vid. Are. 39. 5) There was two other of the name of Ca.

Sodom, Gomorrah, &c. Famous for their destruction by fire and brimstone from Heaven. (c. 19)

2. 6,

- 20. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.
- 21. Unto Shem also the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.
- 22. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
- 23. And the children of Aram; Uz, and Hul, and Gether, and Mash.
- 24. And Arphaxad begat Salah: and Salah begat Eber.
 - 25. And unto Eber were born two fons; the name of
- 21. The father of the children of Eber. Shem is here called the father of Eber, rather than of any other of his posterity, because the Hebrews (for whose sake chiefly this history was wrote) derive their name from him; though according to lineal descent he was his great-grand-father. (v. 24.)

The brother of Japheth the elder. Japheti natu maximi is the Latin version. For Japheth was the elder of Noah's sons, (Vid. Jun. in loco. and Sir W. Raleigh's Hist. l. 1. c. 8. § 1) though he is enumerated after his brothers. (Vid. c. 5. 32)

- 23. Uz and Hul, &c. These four are called the sons of Shem, (1 Chr. 1. 17) according to the Hebrew Idiom, as being his grandfous. (Vid. Ann. 29. 5) There were two other of the name of Uz, one the son of Nahor, (c. 22. 21) the other was of the posterity of Edom. (c. 36. 28)
- 25. For in bis days, &c. i. e. about the time he was born; for otherwise why should his name particularly bear a reference to this division; but happening about the time of his birth, in remembrance of which, he had this name. For it was usual with the Hebrews to name their children after those remarkable events, which occurred about the time of their nativity. Thus, 1 Sam. 4. 21—Is. 8. 3. But Sir W. Raleigh is of a different opinion. (Hist. 1. 1. c. 8. § 15. § 3)

of one was Peleg: for in his days was the earth divided; and his brother's name was Joktan.

- 26. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.
- . 27. And Hadoram, and Uzal, and Diklah,
 - 28. And Obal, and Abimael, and Sheba,

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- 29. And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.
- 30. And their dwelling was from Mesha, as thou go-est unto Sephar, a mount of the east.
- 31. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.
- 32. These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

C H A P. XI.

- t. AND the whole earth was of one language, and of one speech.
- 2. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3. And

32. By these were the nations divided, &c. In this chapter we find a division of the earth between the children of Noah; before we meet with the history of Babel, which was before it, and the very occasion of this division. (Vid. Ann. 2. 7)

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1. Of one language. What this language was, is a subject of some controversy; the Hebrews challenge it as theirs, the Syrians as theirs, (Grot.

- 3. And they faid one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.
- 4. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
- 5. And the Lord came down to see the city and the tower, which the children of men builded.
 - 6. And the Lord said, Behold, the people is one, and

(Grot. in loco) and the Scythian as his language; but the generality contend for the Hebrews. (Jun. in loco.)

4. Whose top may reach Heaven. An hyperbolical expression, by which is signified only, of an exceeding heighth. (Thus it is used, Deut. 1. 28—9. 1—Pf. 107. 26—Matt. 11. 23—Dan. 4. 11) It is not unusual in the scripture to meet with hyperboles; of which nature, besides the abovementioned, are, c. 14. 16—49. 11—1 K. 1. 40—7. 23—10. 27—Job. 40. 17, 18, 23—41. 18 to the end—Joel. 2. 2 to 12—Pf. 18. 7 to 16—97. 5—If. 34. 3—Ezek. 32. 6—Obad. 4—Joh. 21. 25.

Let us make us a name. Pride and vain glory induced them to the undertaking of this mighty project; as it often allures mankind to extravagant attempts. (So, Dan. 4. 30—2 K. 14. 8, &c.—1 Mac. 1. 2) The defign was not as some imagine, to secure themselves from another deluge; for if they had mistrusted the divine promise, (c. 9. 11) the mountains would have been more advantageous than the plain for such a design.

- 5. The Lord came down to fee the city. This is delivered after the manner of men, (Vid. Ann. 3. 22) and here suggests to us, with what caution, as it were, God proceeds to judgment. The same is intended in Gen. 18. 21. It always signifies that God takes particular notice of the actions of mankind, (Vid. Ann. 6. 12) and intimates his design of performing something extraordinary. (Thus, Ex. 3. 7, 2—2 K. 13. 4—Ps. 144. 5—102. 19, 20—Is. 57. 18—64. 1.)
- 6. The people is one, and they have all one language, i. e. they are in this matter all of the same mind, and they are all of the same speech.

and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

- 7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.
- 8. So the Lord fcattered them abroad from thence upon the face of all the earth: and they left off to build the city.
- 9. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.
- 10. These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:
- 11. And Shem lived after he begat Arphaxad five hundred years, and begat fons and daughters.

12. And

7. Let us go down, c. 1. 26.

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Confound their language. Diversity of tongues was sent amongst them as a punishment for their pride and ambition, and in the number of words they lost the use of speech. (Vid. Ann. in 4. 7) Thus pride exposes men to divine vengeance, (Prov. 6. 17—8. 13—15. 25—11. 2—21. 4—29. 23—Matt. 23. 12—Jam. 4. 6—Ecclus. 10. 7—23. 4—1 Pet. 5. 5—Ex. 9. 17—Is. 10. 12—37. 29—13. 11—Dan. 4. 37—Is. 14. 12—2 Mac. 9. 5—Act. 12. 23—Obad. 4—Job. 40. 12—2 Sam. 22. 28—Ps. 18. 27—Is. 3. 16, &c.—16. 6—25. 11—26. 5—Jer. 13. 2—Ezek. 28. 2, 17—31. 10, &c.) but humility recommends to the favour of God. (Vid. Ann. 33. 3)

9. Scatter them abroad. Thus did they bring down upon themfelves, that by this means they thought to prevent. (v. 4) Vid. Ann. c. 37. 28)

- 12. And Arphaxad lived five and thirty years, and begat Salah.
- 13. Arphaxad lived after he begat Salah, four hundred and three years, and begat fons and daughters.
 - 14. And Salah lived thirty years, and begat Eber :
- 15. And Salah lived after he begat Eber four hundred and three years, and begat fons and daughters:
- 16. And Ebet lived four and thirty years, and begat Peleg:
- 17. And Eber lived after he begat Peleg, four hundred and thirty years, and begat fons and daughters.
 - 18. And Peleg lived thirty years and begat Reu;
- 19. And Peleg lived after he begat Reu, two hundred and nine years, and begat fons and daughters.
- 20. And Reu lived two and thirty years, and begat Serug:
- dred and seven years, and begat sons and daughters.
 - 22. And Serug lived thirty years, and begat Nahor:
- 23. And Serug lived after he begat Nahor, two hundred years, and begat fons and daughters.
- 24. And Nahor lived nine and twenty years, and begat Terah:

25. And

12. And begat Salah. In St. Luke, Salah is said to be the son of Cainan, who was the son of Arphaxad. (3.36) But this, says Grotius, is a mistake of some transcriber, though more probably it is the exacter pedigree.

- 25. And Nahor lived after he begat Terah an hundred and nineteen years, and begat fons and daughters.
- 26. And Terah lived feventy years, and begat Abram, Nahor, and Haran.
- 27. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.
- 28. And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.
- 29. And Abram and Nahor took them wives: the name of Abram's wife was Sarai: and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

go. But

. And begat. (Vid. Ann. 5.32)

Abram. Though not the eldest son, yet he is the first noticed for reasons before advanced. (Vid. Ann. in Gen. 5. 32) (Sir W. Raleigh's Hist. 1. 2. c. 1. §. 6)

28. And Haran died before his father Terah. This is the first example of a son that without violence died before his father; for till then, as Epiphanius observes, the course of nature was preserved; and he that was first born in the descending line, first died; but Terah his father teaching the people a new religion, and drawing them to an idolatrous worship, (Josh. 24. 2) God therefore, as a punishment for his father's crimes, discovers his displeasure in the untimely death of his son. (Bp. Taylor's H. Dying. p. 25) Thus early visiting the iniquity of the father upon the child, as he afterwards more solemnly threatened. (Ex. 20. 5) (Ann. 9. 25)

In Ur of the Chaldees. Ur was a city of Mesopotamia, (Act. 7. 2) and thus denominated, either as being possessed by the Chaldeans, though strictly in Mesopotamia; or else its name was derived from its situation in Chaldea, and yet might be called a city of Mesopotamia, as Mesopotamia in a larger sense comprehended Chaldea.

29. The father of Iscab. Another name for Sarai. (Jun. in Ioco) (Sir W. Raleigh. Hist. 1. 2. c. 1. § 6) This may also be gathered

- 30. But Sarai was barren; she bad no child.
- 31. And Terah took Abram his fon, and Lot the fon of Haran his fon's fon, and Sarai his daughter-in-law, his fon Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.
- 32. And the days of Terah were two hundred and five years: and Terah died in Haran.

C H A P. XII.

1. NOW the Lord faid unto Abram, Get thee out of

thered from Josephus. (Lib. 1. c. 7. & c. 19) It is also very common among the Hebrews to have two names. (Vid. Ann. c. 26. 34)

31. Haran, called Charran. (Act. 7. 2) Josephus calls it a city of Mesopotamia; (L. 1. c. 7) which seems to be confirmed by Genesis, c. 24. 10, compared with c. 28, 2, 10—29. 4. But how then does this agree with the Acts 7. 2. compared with v. 4; which places him in Mesopotamia, before he came to Charran; and says he left the land of the Chaldeans, (the same with what is called Mesopotamia, v. 2) and then came and dwelt in Charran. Ur may be strictly in Mesopotamia, yet Haran might be a city of Mesopotamia also, and his removal only from one part of the country, to another less insested with idolatry.

From Ur of the Chaldees. (Neh. 9.7) Ur fignifies properly fire or light, and was the name of the God of the Chaldeans; and it is supposed to be a city where he was principally worshipped; and from thence called after the name of the idol. (Godwin's Antiq. Jews. p. 143) Well then might Joshua tell the Israelites when their fathers dwelt on the other side of the flood, (i. e. in that place) they served other Gods. (Josh. 24. 2)

Come unto Haran. Which is distant from Ur 376 miles.

And dwelt there. Their continuance there was five years. (Jun, in loco) (T. Gesselius Hist. sacra et Eccles. p. 4.)

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1. The Lord had faid. To this refers Judith, 5. 9, and Act. 7.3.

of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2. And I will make of thee a great nation, and I will blefs thee, and make thy name great; and thou shalt be a bleffing:

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- 3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
- 4. So Abram departed as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.
- 5. And Abram took Sarai his wife, and Lot his brother's fon, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan; and into the land of Canaan they came.

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6. And

- 3. In thee shall all families of the earth be blessed, i. e. through thee; for from thy loins shall he come, who shall be a blessing to all nations, viz. the Messiah. This promise is renewed to him, c. 22. 18, and to Isaac, c. 26. 4—and to Jacob c. 28. 14—which is referred to in Ps. 105. 9—Ecclus. 44. 21—Act. 3. 25—Gal. 3. 8—unless is meant, as Dr. Hammond interprets it, (Ann. Gal. 3. 8) that all people in their benedictions shall use thy name, and pray to be blessed after the manner of Abram.
- 4. So Abram departed, (viz.) from Haran, where he had lived five years, (Vid. Ann. 11. 31) leaving Nahor there, as may be gathered from c. 24. 10—compared with c. 29. 4. For though he is not mentioned among those who came with Terah from Ur, (c. 11. 31) and therefore may reasonably be thought to have tarried there; yet upon the death of his father it is very probable he removed to Haran to take possession of his inheritance.
- 5. The fouls that they had gotten in Haran, i. e. their fervants: for fouls gotten, here fignifies, not persons by them begotten, or children, but people gained into their service; (Grotius in loco) and thus is Ψυχαι ανθεωτων used for servants. (Rev. 18. 13)

6. Of

- 6. And Abram passed through the land unto the place of Sichem, unto the plain, of Moreh. And the Cananite was then in the land.
- 7. And the Lord appeared unto Abram, and faid, Unto thy feed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.
- 8. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, baving Beth-el, on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9. And

6. Of Sichem, which from Haran was 400 miles. The same with Shechem, where the chassity of Dinah was violated c. 33. 18.; and thus called in Act. 7. 16.

The Canaanite was then in the land. This is mentioned to magnify the power of God, in being able to disposses that people from the seed of Abram; it also displays in striking colours the faith of Abram, who had not even a scintilla of doubt, that the promise of God would be suffilled, in giving that land to his posterity, though it was now in the hands of a powerful people.

7. Unto thy feed will I give this land. This promise was renewed c. 13. 15—15. 18—26. 4—28. 13—35. 12—and referred to in Ps. 105. 11—Ex. 6. 4.

Built an altar unto the Lord. As a testimony and pledge of his faith. (Ann. 8. 20)

8. Unto a mountain—and there he built an altar. That in antient times they chose mountains and lofty eminences on which to worship God, and offer sacrifices, there is no doubt, (1 K. 3. 2—2 Chr. 33. 17) and that God approved it, is plain from Gen. 22. 2—but they were no sooner prosaned, than he forbad his people to worship in high places, and censured them for it. (Ez. 20. 28—1 K. 14. 23—2 K. 17. 9, 10.) He commanded the altars erected on high places, and the groves which were planted upon them for shade and ornament, to be destroyed, (Deut. 7. 5—12. 2) and determined them (Deut. 12. 3—Ez. 20. 40) to that one certain mountain at Jerusalem, on which he ordered his temple to be seated. Thus we find it is no small part of the character of good kings, that they removed the high places, and

9. And Abram journeyed, going on still toward the fouth.

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- to. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.
- 11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know thou art a fair woman to look upon:
- 12. Therefore it shall come to pass, when the Egyptians

cut down the groves, (2 K, 18. 4—23. 13, 14—2 Chr. 14. 3—17. 6) as it is of bad kings to fet them up. (2 Chr. 21. 11—28. 25) (Ann. 21. 33.) It is also remarked as a diminution of their goodness, when they permitted them to remain. (2 K. 12. 3—14. 4—15. 4)

Mountain: Mount Ephraim. From Sichem to this mount was 28 miles.

Beth-el. Thus named by way of anticipation: for it had not this name till afterwards, but was now called Luz. (c. 28. 19—Jun. in loco) This proleptical manner of speaking is frequent in scripture. (Vid Ann. c. 35. 29)

- 9. Toward the fouth. More foutherly still than Beth-el was from Haran and toward Egypt. The famine was the cause of his retreat thither.
- 10. There was a famine in the land, (of Canaan) Thus good men have been exposed to hardships, to try their faith and patience. So c. 22, 1—26. 1—39. 20—42. 5—Ex. 1. 13, 14—Deut. 8. 15—Judg. 2. 22—Pf. 66. 9, 10—11. 5—Rev. 2. 10—Job. 1. 12—Heb. 11. 17, 36—Rom. 5. 3.
- 11. He faid unto Sarai his wife, &c. Here we have a melancholy instance of human frailty. (Vid. Ann. 9. 21) Though Abram was a good man, yet through fear he dissembles his wife, and puts her upon a collusion for his security. (Vid. Ann. 18. 15) The same he practised c. 20. as did also Isaac, c. 26. 7—making use rather of carnal prudence, than of that integrity and simplicity, which are the characteristics of good men.
 - 12. And they will kill me, &c. Thus does the beauty of the wife

tians shall see thee, that they shall say, this is his wife: and they will kill me, but they will save thee alive.

- 13. Say, I pray thee, thou art my fifter: that it may be well with me for thy fake; and my foul shall live because of thee.
- 14. And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman, that she was very fair.
- 15. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.
- 16. And he entreated Abram well for her fake: and he had sheep, and oxen, and he-asses and men-servants, and maid-servants, and she-asses, and camels.
- 17. And the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.
- 18. And Pharaoh called Abram, and faid, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

19. Why

wife expose the husband to danger. c. 26. 7, 9-20. 11-2 Sam. 11. 2-Comp. 15.

- 13. My fifter. It was usual with the Hebrews to call their near relations by this title; and of her former relation to Abram, Vid. Ann. in 13. 8—20. 12.
- 15. Pharach. A common name for the kings of Egypt. (Vid. Ann. 26. 1) c. 37. 36—Ex. 1. 8 compared with 11)
- 16. Had sheep and oxen, &c. given to him by the king, (as c. 20. 14) besides what he had of his own. (Vid. Ann. 13. 2)
- 17. The Lord plagued Pharaob. Though Abram by his collufion, (as it were) confented to part from his wife, both here and c. 20. yet God would not suffer either Pharaoh or Abimelech to touch her.

19. Why faidst thou she is my sister? so I might have taken her to me to wife, now therefore, behold thy wife, take ber, and go thy way.

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20. And Pharaoh commanded his men concerning him: and they fent him away, and his wife, and all that he had.

C H A P. XIII. o yada dada da

- i. AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the fouth.
- 2. And Abram was very rich in cattle, in filver, and in gold.
- 3. And he went on his journey from the fouth, even to Beth-el, upon the place, where his tent had been at the beginning, between Beth-el and Hai;

4. Unto

(Anno. Mundi. 2084. Ant. Chr. 1920.)

at they could not droved togration. Their could being to an

- 1. Into the fouth. Into the fouthern part of Canaan, where he had been before. (c. 12. 9.)
- 2. Abram was very rich. Thus for the etcouragement of true piety, did God in the infancy of religion, multiply upon the righteous temporal bleffings, as v. 5—c. 26. 13—30, 43—2 Chr. 26. 5—Job. 22. 23—36. 11—42. 10, 12—and every where under the Jewish economy, their obedience is enforced with worldly promifes. (Deut. 28. 2—1 K. 3. 14—11. 38—1f. 1. 19—Pf. 112. 3—1. 1—25. 11—Pr. 3. 16—2. 21—4. 8, 9—8. 18—22. 4—28. 10—(Vid. Ann. 15. 15—22. 17) 2 K. 21. 8—10. 30—If. 65. 20—33, 15, 16—Pf. 37. 11—Job. 22. 24) Though the wicked indeed often abound in the good of this world. (Job. 21. 7—22. 18—12. 6—24. 1—Pf. 17. 14, 15—73, 3—Jer. 5. 27—12. 1—Hab. 1, 13—Luk. 12. 16—16. 19—2 Efdr. 3. 30) yet generally but for a fhort feafon. (Job. 20. 5—Pf. 37. 26, 37)

Rich. Rich in cattle, for the riches of the east chiefly confided in cattle. (c. 12. 16-1 Sam. 25. 2-Job. 1. 3-42. 12)

- 4. Unto the place of the altar, which he had made there at first; and there Abram called on the name of the Lord.
- 5. And Lot also which went with Abram, had flocks and herds, and tents.
- 6. And the land was not able to bear them, that they might dwell together: for their fubstance was great, fo that they could not dwell together.
- 7. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite, and the Perizzite dwelled then in the land.
- 8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren.

9. Is

- 6. So that they could not dwell together. Their cattle being so numerous that the same place could not afford them pasture; which was probably the occasion of the quarrel between their herdsmen. (v. 7) The same we find in c. 36. 7.
- 7. The Canaanite, &c. It was therefore in the highest degree imprudent in them to quarrel. Moses makes this remark to aggravate the folly and unseasonableness of this strife; because their enemies were near at hand, and would undoubtedly take advantage of their difference; it might too expose their religion to contempt among the Canaanites, and occasion the name of God to be blasphemed among them, as in such cases is not unusual. (Rom. 2. 24—1 Tim. 6. 1—Tit. 2. 5)
- 8. Let there be no strife, &c. It is far from becoming good and prudent men to contend with each other, it causes very serious inconveniences, and is therefore in scripture very strongly discouraged. (c. 45. 24—Prov. 17. 14, 19—20. 3—26. 17—Rom. 2. 8—13. 13—Phil. 2. 3—Gal. 5. 20—Jam. 3. 14—Rom. 16. 17—1 Cor. 1. 10—3. 3, 4—Eph. 4. 31—Ex. 2. 13—Ecclus. 28. 8)
- We be brethren. This word is not to be taken in the frictest sense, for children of the same parents, for Abram and Lot were not so nearly related; nor is it to be understood in the most comprehensive sense.

9. Is not the whole land before thee? separate thyfelf, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go the left,

10. And Lot lifted up his eyes, and beheld all the plain of Jordan that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

11. Then Lot chose him all the plain of Jordan; and

fense, by which it is extended to the whole race of mankind, who being all of the same common nature, are sometimes filed brethren. (c. 9. 5—19. 7—29. 4) But in that sense it is here to be taken, in which the Hebrews generally use it, to signify any near relation. (as Gen. 29. 12—Lev. 10. 4) Thus they were brethren, Abram being the uncle of Lot by the father's side, (c. 11. 31) and thus was Sarai his sister as well as wise, because she bore the same relation to Abram, as Lot, being Lot's sister. (c. 11. 29—compared with 31) This nearness of relation he here pleads, as an argument for love and unity, to which the ties both of blood and nature more especially oblige. We are frequently excited to such a behaviour, as Act. 2. 26—Rom. 12. 10—Heb. 13, 1—1 Pet. 1. 22—3, 8—Joh. 13. 34—15. 12, 17—Eph. 5. 2—Lev. 19. 18—Matt. 22. 39—1 Thess. 4. 9—1 Joh. 3. 11, 14, 23—4. 7—2 Pet. 1. 7—2 Joh. 5—Ecclus. 25. 1—Ps. 133. 1, &c.

9. (Vid. Ann. 4. 7)

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Separate thyself, &c. Thus studious of peace are all good men. (Matt. 5. 9—Rom. 12. 18—14. 19—2 Corr. 13. 11—Heb. 12. 14—Mar. 9. 50—1 Thess. 5. 11)

10. As the garden of the Lord, for fruitfulness; so Is. 51. 3.

Like the land of Egypt, for a plain country; for though Egypt was unlike Canaan, being not only a more open, but a more stubborn foil, and required the greater labour and industry, as Moses intimates (Deut. 11. 10); yet the part which Lot made choice of, was equally plain and pleasant with that, and called therefore the plain of Jordan. (v. 11)

and Lot journeyed east: and they separated themselves the one from the other.

- 12. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched bis tent toward Sodom.
- 13. But the men of Sodom were wicked, and finners before the Lord exceedingly.
- 14. And the Lord faid unto Abram, after that Lot was separated from him, lift up thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:
- 15. For all the land which thou feeft, to thee will I give it, and to thy feed for ever.

16. And

16. As

13. Were wicked, &c. (Vid. Ann, 18. 20) which, fays St. Peter, gave Lot great uneafiness, (2 Pet. 2. 8) as the transgressions of the wicked are always lamented by good men. (Pf. 119. 136—139. 21—44. 16, 17)

Before the Lord. (Vid. Ann. in 6. 11)

- 14. The Lord said unto Abram; to comfort him after the separation of Lot, by renewing his promise of that land to him and his posterity.
- 15. To thee will I give it, &c. (Vid. Ann. 12.7) for ever. These words, though in their proper and strict sense, denote an end-less duration, yet they are frequently used with limitation and restriction; in the Old Testament they generally signify not an absolute perpetuity, but only a length of time, (so it is explained, 2 Sam. 7. 16, 19) as it always does when applied to the ordinances and ceremonies of the law; and if any more is meant here, yet it is promised under the condition of obedience, (as Ps. 132. 13) that his seed should for ever dwell in the land of Canaan, if they for ever kept the commandments of the Lord. If they did evil in the sight of the Lord, they were threatened to be removed from thence; (Deut. 4. 25, 26) and accordingly we find the children of Abram dispossesses, and for their provocations dispersed over the face of the earth. For fin not only exposes to punishment, (Vid. Ann. 4.7) but all promises are conditional. (Vid. Ann. 18. 19)

16. And I will make thy feed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy feed also be numbered.

- 17. Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.
- 18. Then Abram removed bis tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

C H A P. XIV.

1. AND it came to pass in the days of Amraphel, king of Shinar, Arioch king of Ellasar, Chedorlaomer, king of Elain, and Tidal king of nations;

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- 16. As the dust of the earth. (Ecclus. 44. 21) An hyperbolical expression, which intimates that his posterity would be very numerous; it is frequently used, (as c. 28. 14—2 Chr. 1. 9.—If. 29. 5—Numb. 23. 10) of the same importance also is that expression in c. 15. 5, and that of c. 22. 17—signifying a great increase.
- 17. Arise, walk through the land. Go and survey it for your greater satisfaction.
- 18. The plain of Manere. So called from the possession of it, c. 14. 13, (Jun. in loco) where he pitched his tent under an oak. (c. 18) From Beth-el to this place was 32 miles.

(Anno. Mundi. 2092. Ant. Chr. 1912.)

1. Amraphel king of Shinar, &c. There were only so many princes and governors of provinces, under Nineas the Affyrian emperor. But Sir W. Raleigh makes Amraphel the same with Nineas, and all the rest properly kings. (Hist. 1. 2. c. 1. § 9) But why should such powerful kings unite against such insignificant princes? It is most reasonable to understand them such as those mentioned in v. 2, especially when they were not able to withstand the samily of Abram; (v. 15) though he might perhaps be joined by his consederates, as seems by (v. 24)

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- 2. That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.
- 3. All these were joined together in the vale of Siddim, which is the salt sea.
- 4. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.
- 5. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim.
- 6. And the Horites in their mount Seir, unto El-paran, which is by the wilderness.
 - 7. And they returned, and came to Enmishpat, which

Tidal, king of nations. Governor of Pamphylia, where people of feveral countries lived together; (Grot. in loco) as they did in part of Galilee, which was thence called Galilee of the nations or gentiles. (Matt. 4. 15)

- 13. In the vale of Siddim. Here stood Sodom and the other cities that were destroyed with it (viz. Gomorrah, Admah and Zeboiim, (v. 2. Deut. 29. 23) which, after their destruction became a great lake, called here by anticipation, the falt sea; otherwise the dead sea, and the lake Asphaltites, Jun. in loco) and the sea of the plain. (Deut. 3. 17.)
- 4. They ferved Chedorlaomer. He had formerly conquered them, and made them tributary to his province, but being weary of their fervitude, in the 13th year they revolted. (Joseph. Hist. l. 1. c. 10.)
- 5. Smote the Rephaims, &c. In their way to Sodom; and thus did they extinguish the posterity of the giants. (Jos. ibid)
 - 7. They returned. From the conquest of these people.

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which is Kadesh, and smote all the country of the A-malekites, and also the Amorites, that dwelt in Haze-zon-tamar.

- 8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim;
- 7 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellafar; four kings with five.
- 10. And the vale of Siddim was full of sime-pits; and the kings of Sodom and Gomorrah fled, and felt there: and they that remained fled to the mountain.
- ri. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.
- 12. And they took Lot, Abram's brother's fon (who dwelt in Sodom) and his goods, and departed.
- 13. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were consederate with Abram.
 - 14. And when Abram heard that his brother was

The country of the Amalekites. So called by anticipation; (Vid. Ann. 12. 8 & 35. 29.) These people were not then in being, for they were of the posterity of Esau; (c. 36. 16) but this was the country afterwards possessed by them; and here it may be observed, that Moses often calls places by the names they bore in his time, to make his history more intelligible to his people.

10. The kings of Sodom, &c. fled. The cause of their so speedy everthrow, was, they were a dissolute, and consequently an unwar-like people. (So Judg. 18. 27)

^{14.} That his brother was taken captive, i. c. Lot. (Vid. Ann. 13.8. Unto

taken captive, he armed his trained fervants, born in his own house, three hundred and eighteen, and purfued them unto Dan.

- 15. And he divided himself against them, he and his tervants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.
- 16. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.
- 17. And the king of Sodom went out to meet him (after his return from the flaughter of Chedorlaomer and of the kings that were with him) at the valley of Saveth, which is the king's dale.
- 18. And Melchisedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

in the labour and the (and of 19. And

Unto Dan. The most eastern fountain of Jordan, and which from Hebron was 124 miles.

15. And fmote them, &c. Victory, we may perceive, depends more on the courage than number of people, (Joseph. Hist. 1. c. 11) and easy and effectual must it be where God fights the battle. 1 Sam. 14.6—2 Chr. 14.11—1 Mac. 3.18—Judg. 7.7—2 Mac. 8.18—Numb. 21, 34, 35—1 Chr. 5.22.

Unto Hobab, which from Dan is 80 miles.

17. Went out to meet him. To congratulate his victory, and demand his own subjects. (v. 21)

Which is the king's dale. (2 Sam. 18. 18) Probably so called from the two kings meeting Abram in this place; and which from Hobah was 160 miles, but not far from Jerusalem. (Jun. in loco)

18. King of Salem, called afterwards Jerusalem. Pf. 76. 2.

Brought forth bread and wine; not for facrifice fays Junius and Grotius,

of the most high God, possessor of heaven and earth.

20. And bleffed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

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- 21. And the king of Sodom faid unto Abram, Give me the persons, and take the goods to thyself.
 - 22. And Abram faid to the king of Sodom, I have lift

Grotius, but as Josephus interprets it for refreshment. (Hist. 1. 1. c. 11) This was the custom of the east, and for its explanation I would refer the reader to Deut. 23. 4, and Judg. 8. 15.

He was the priest of the most high God. The same person was antiently both king and priest, as is also suggested c. 41. 45. Our Saviour therefore, as he was to be a royal prieft, is faid to be after the order of Melchisedek, (Ps. 110. 4-Heb. 5. 6-7. 17, 21) and not after the order of Aaron, the regal authority being separated from the sacerdotal. The reason Melchizedek is here mentioned as a priest, was not from his bringing forth bread and wine; but that he might have the ground of his bleffing of Abram, and of Abram's paying him tithes; because it belonged to the priestly office to impart the one and receive the other; for we may here observe, that as this is the first mention of a priest in the scripture, so is there together with that facred order the first notice of tithes, as necessary concomitants; and which even before the Mofaical law attended the facerdotal office. This might probably give the hint to Moses in his levitical inflitution, which is full to this purpose, (Vid. Ann. c. 7. 2) and which was an indispensable part of that honour due to the priest. Gal. 6. 6-Ecclus. 7. 31-Deut. 14. 29-1 Tim. 5. 17.

20. He gave him tithes of all, i. e. Abram gave him tithes of all the spoil, (Heb. 7. 4) perhaps out of gratitude to God for the victory he gave him, (as Asa did 2 Chr. 15.11) and to Melchizedek for his blessing. The apostle's expression is very reasonable, if we have sown unto you spiritual things, that we should reap your carnal things. (1 Cor. 9.11) It is indeed the duty of those who have been made partakers of the spiritual things of others, to minister in return carnal things. (Rom. 15. 27—Gal 6.6.)

22. I have lift up my hand, i. e. I have sworn. This, (as putting the hand under the thigh, c. 24. 2) was a ceremony used in taking an oath, Rev. 10. 5; to which the psalmist is thought to allude,

lift up mine hand upon the Lord, the most high God, the possessor of heaven and earth.

- 23. That I will not take now from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:
- 24. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

C H A P. XV.

1. AFTER these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

2. And

- lude, Pf. 106. 26—(Godwin's Ant. Jew. p. 245) (Vid. Ann. 21. 24) It is also often expressed in this phrase, Ex. 6. 8—Deut. 32. 40—Pf. 63. 4—If. 3. 7—Ez. 20. 5—Num. 14. 30.
- 23. I will not take from a thread even to a shoe-latchet. A proverbial form of speaking, which means that he would not take from him even the smallest thing. (Jun. in loco) There is always a curse annexed to this form of swearing, either implied as here, and c. 21. 23—26. 29 (for it is originally in an hypothetical stile) or expressed as Ruth 1. 17—1 Sam. 3. 17—14. 44—20, 13—2 Sam. 19. 13—1 K. 2. 23—19. 2—20. 10—2 K. 6. 31.

Lest thou shouldest. He scorns to give him any reason even to object that he contributed to his wealth; by which also he shews, that it was not for the prey, but out of affection to his nephew, that he engaged the Assynians.

24. The men which went with me. These his three confederates, (v. 13) seem to have affisted him in this expedition; and therefore as sharing in the victory, they had a right to a share in the spoil; so he leaves them to the management of their own portion, not pretending by his own act, to include them.

Anno Mundi 2092. Ant. Ch. 1912.

1. In a vision. Among the several ways of God's revealing him-

2. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

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- 3. And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.
- 4. And behold, the word of the Lord came unto him faying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.
- 5. And he brought him forth abroad, and faid, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6. And

felf to the world, this was one of the most considerable, and frequent. (Vid. Godwin. p. 165) As c. 46. 2—Num. 12. 6—Job. 33. 15—Act. 9. 10—10. 17—Pf. 89. 20—Dan. 2. 19—Ez. 1. 1—Matt. 17. 9.

Fear not Abram, I am thy shield. (2 Sam. 22.3, 31—Prov. 2.7—Pf. 5.13) They are in no danger and consequently have no occasion to fear, who are under the protection of the Almighty. For good men are inspired with fortitude. Pf. 53.4—56.4—118.6—Jos. 1.9—Gen. 46. 2—27. 1—Pf. 91. 4—Heb. 13. 6—Jer. 15. 20—(Vid. Ann. 26.3)

2. What wilt thou give me, feeing I go childlefs? i. e. what avails all the bleffings thou hast promised, seeing I have no child to whom I may leave them? Of little value are temporal possessions, where there is no heir to inherit them. Children therefore are sometimes promised as an encouragement to good men, Ps. 128. 3, &c—Prov. 13. 22—Deut. 8. 1,—and on the contrary are they with-held as a punishment to the wicked. (Vid. Ann. 16. 2)

The steward of my house, &c. Is cui relinquetur domus mea, is the Latin version. He, to whom I shall leave my estate, as deserving best of me, is a stranger, not of my own blood.

Eliezer of Damascus. Which city he either built, or was educated in. It was afterwards the head of Syria, (If. 7.7) and not less remarkable for the conversion of St Paul. (Act. 9.)

5. Brought him forth abroad. All this was done in a vision, for

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- 6. And he believed in the Lord; and he counted it to him for righteousness.
- 7. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
- 8. And he faid, Lord God, whereby shall I know that I shall inherit it?
- 9. And he faid unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

10. And

the sun was not yet gone down, (v. 12) and therefore the stars imperceptible to the naked eye.

Tell the stars—so shall thy feed be. Thus the scripture often represents a very numerous increase: as, c. 22. 17—26. 4—Ex. 32. 13—1 Chr. 27. 23—Neh. 9. 23—Deut. 1. 10—10. 22—28. 62—Nahum. 3. 16—Heb. 11. 12—Jer. 33. 22—(Vid. Ann. 13. 16) This promise was renewed, c. 22. 17—26. 4.

- 6. He believed in the Lord. To this passage refer Nehemiah 9. 8—Ecclus. 44. 20—Jam. 2. 23. From this instance the Apossle magnifies the virtue of faith in his epistles to the Romans and Galatians: Abram and Sarai being both very old.
- 8. Whereby shall I know that I shall inherit it? He desires some fign, not for the greater conformation of God's promise, but of his faith. The same did Gideon, (Judg. 6. 36, &c.) and king Hezekiah, (2 K. 20. 8, &c.) but Zacharias was punished for the like demand, (Luk. 1. 18) hecause it proceeded from unbelief (v. 20); for this tempting God (against which we are forewarned Deut. 6. 16—and to which Ahaz refers Is. 7. 12) when it is denied out of a distrust of his power and goodness.
- 9. Take me an heifer, &c. This was a right used for the confirfirmation of covenants, as between God and man. This we may learn from Jer. 34. 18; accordingly is God said (v. 18) in that day to make a covenant with Abram, as between one man and another. The import of it is, that they wished to be cut asunder as the beasts were, if they violated the covenant. Perhaps also the passage

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- to. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.
- 11. And when the fowls came down upon the carcases, Abram drove them away.
- 12. And when the fun was going down, a deep fleep fell upon Abram: and lo, an horror of great darkness fell upon him.
- 13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years:

14. And

passage in Genesis, of c. 21. 27, is to be referred to this; and that Abram took sheep and oxen, and gave them to Abimelech, to be divided according to this usage; for it follows, and both of them made a covenant.

- 12. A deep fleep fell upon Abram, &c. In a dream was reprefented to Abram, the bondage of his feed in Egypt. His vision ended in a dream, which was, as most prophetical visions were, accompanied with terrour and pangs. Thus, Is. 21. 3—Jer. 23. 9.— Ezek. 3. 14—Dan. 10. 8—Job. 4. 14—Hab. 3. 2—(Vid. Ann. 41. 8)
- while they sojourned in Canaan, which is called the land of their pilgrimage, and where they were strangers, Ex. 6. 4—and partly when Jacob went with his family into Egypt, (c. 46) where they were grievously oppressed, (Ex. 1. 13) till they were delivered by Moses. (Ex. 12)

They shall afflict them 400 years. But in Ex. 12. 40 — The sojourning of the children of Israel in Egypt is said to be 430 years; so that here and Act. 7. 6, is specified the precise number of years probably that Abram's seed should be in affliction; but where this account begins is not generally agreed; many compute all that time in which Abram and his posterity were strangers in Canaan, as well as Egypt, being from the first promise to Abram, Gen. 12. 3, upon his departure from Caldæa, to the institution of the law by Moses, according to the Apostle's calculation, 430 years, (Gal. 3. 17) 14. And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance:

15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age:

16. But

but from the birth of Isaac to this, only 400 years. Thus are the two passages reconciled from Abram's seaving Ur of the Chaldees, and receiving the first promise of Canaan, as to the passage of Exodus, but from the birth of Isaac, Abram's seed, as to this passage and the Acts. (Dr. Hamm. Ann. Act. 7.6—a) Though they were not all that time in misery, yet they were even at the best in an unsettled condition, and the latter part of it under severe affliction. (Ex. 1.14)

14. With great fibstance. Vid. Ex. 3. 22-12. 36—Thus we may easily observe, that God rewards the suffering of mankind with the blessings of this life, (c. 30. 43—41. 43, 52—Ex. 6. 5, 8—Job. 42. 10—Ps. 66. 11—105. 21, 36—107. 39—126. 6.7—Dan. 3. 30) and always with the glories of the next. (Mark. 10. 30—Act. 14. 22—Rom. 8. 17, 18—2 Cor. 4. 17—2 Tim. 2. 12—Matt. 5. 10—Heb. 11. 35—Rev. 7. 14, 15—Wisdom. 3. 3—2 Macc. 7. 9.)

15. Thou shalt go to thy father's in peace, i. e. thou shalt die, expressed c. 25. 8, by being gathered to his people, which is the most usual periphrasis for death in scripture; (thus, Gen. 25. 8, 17—35, 29—49. 29, 33—Numb. 20. 24, 26—27. 13—31. 2—Deut. 32. 50) and this is by no means an obscure intimation of another life after this, where we shall meet again with those who are gone before us; 2 Sam. 12. 23.

In peace. To comfort him against the evils threatened to his posterity, God here promises him prosperity to his own person, and for his own time; that he should go to the grave without meeting any of those great afflictions they were to suffer. And though it cannot but be a grief to any man, who is not quite insensible to natural affection, to think and know the suture calamity of his country and kindred, (Est. 8. 6) yet it is some comfort that himself is not thus affected. God indeed often in consideration of the personal virtues of good men, respites his intended denunciations, and does not bring evil in their days. Thus, 2 K. 20. 19—22. 20—1 K. 21. 29—Is. 39. 8—57. 1—Wisd. 4. 14:

16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

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In a good old age. An old man and full of years. (c. 25.8) Length of days is one of the greatest temporal blessings, which God has in general attached to piety and virtue; thus, c. 35.29—1 Chr. 29.28—2 Chr. 24.15—Job. 4.7—5.26—42.17—Deut. 4.40—5.16—6.2—25.15—30.20—32.47—Prov. 3.2, 16—4.10—9.11—10.27—28.16—1 K.3.14—Ex.20.12—If. 65.20—Ecclus. 1.12—Pf. 91.16—as on the contrary an immature death is the usual fate of sinners; as c. 38.10—Pf. 37.9, 22—2.39—55.25—109.7—31.17—37.9—51.52—34.21—55.16, 25—104.35—73.18—Job. 4.9—15.32—21.17, 21—36.14—22.16—Eccles.7.17—Job. 24.20, 24—Prov. 2.22—Ezek.14.8—25.7—Zech. 5.3—Dan. 5.30—Lev. 15.2—Ex. 9.15—1 Sam. 2.33—Deut. 4.3—Yet for wise reasons he sometimes reverses both these fates; taking away the good man in the midst of his years. (Vid. Ann. 5.23) and permitting the wicked to live to old age; as Job. 21.10—Eccles. 7.15—Matt. 13.29.

16. In the fourth generation, i. e. after four ages, or 400 years, (v. 13) they shall come out of Egypt again into the land of Cananan.

For the iniquity of the Amorites is not yet full. Till after 400 years the Amorites, under which name is comprehended all the other nations of Canaan, will not have filled up the measure of their fins. God therefore, foreseeing their fins, would not till that time be ripe for so severe a vengeance, would not bring the Israelites, till then, to possess their land: for though all sin exposes the guilty to punishment, (Vid. Ann. 4. 7) and through the goodness and long-sussering of God, it is not always immediately inflicted, that the sinner might be led to repentance (Rom. 2. 4); yet it is only the highest degree of wickedness which brings irreversible destruction to a nation: but when a people arrive at that degree of iniquity, their ruin is inevitable, Ezek. 14. 13, 14—Jer. 15. 1—Thus he approves his clemency in forbearing so long, (Vid. Ann. 6. 3) and his justice in punishing them at the last. What the principal iniquities of this people were, is taken notice of in Lev. 18.

Amorites. We are to take this word in a generical fense, (as c. 48. 22) and by Amorites are to understand all those people mentioned in the end of this chapter, (Jun. in loco.) The reason why they are here more particularly remarked, may be because they exceeded in wickedness all the Canaanites, whose spirits were bardened, and their

17. And it came to pass, that when the sun went down, and it was dark, behold, a smoaking surnace, and a burning lamp that passed between those pieces.

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- 18. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river the river Euphrates:
- 19. The Kenites, and the Kenizzites, and the Kad-monites,
- 20. And the Hittites, and the Perizzites, and the Rephaims,
- 21. And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

C H A P. XVI.

- 1. NOW Sarai Abram's wife bare him no children: and she had an handmaid an Egyptian, whose name was Hagar.
 - 2. And Sarai faid unto Abram, Behold now, the Lord hath

heart obstinate, (Deut. 2. 30) and the first people devoted to destruction. Deut. 2. 24, &c.—Josh. 9. 10—Num. 21. 21.

- 17. A burning lamp, &c. God consumed this facrifice by fire from heaven, of which we have many instances. (Vid. Ann. 4.5.)
- 18. Unto thy feed, &c. Though this bequest in its full extent, seems absolute, yet they were never in possession of the whole in Joshua's time, (Josh. 13.1) nor for some years after, on account of their transgressions (Judg. 2. 20, 21); which evidently shews this to be tacitly conditional, as all the promises of God, how positive sever, are to be understood. (Vid. Ann. 18—19)

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2. The Lord bath restrained me from bearing. Not only fruitful-

hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

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- 3. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.
- 4. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despited in her eyes.

5. And

ness, (Vid. Ann. 4. 1) but sterility is of the Lord, (c. 30.2—1 Sam. 1. 5) who sometimes inslicts it as a punishment; thus, c. 20. 18—Lev. 20. 20, 21—2 Sam. 6, 23—Jer. 22. 30—Job. 18. 19—and always was it a reproach. (Ann. 24. 60)

Obtain children by her; as they were born of her bond-flave, they would be Sarai's children, according to the custom of those times. c. 30.3—Ex. 21.4.

- 3. To be his wife. Though this was in an inferiour degree, (Vid. Ann. 22. 24) yet Abram was the first of all the patriarchs, who made use of more women than one in the character of wives; but this example was followed particularly by great men for a considerable time, (Judg. 8. 30—1 Sam. 1. 2—2 Sam. 5. 13—1 K. 11. 3) how innocently I will not enquire; but I am consident this practice will not justify polygamy among christians. St. Augustine tells us, (De Doctr. Christ. 1. 3. c. 22) Multa sunt, quæ officiosè facta sunt in illo tempore, quæ modò, nisi libidinosè, sieri non possunt, i. e. there were many things excusable in them, which would be abominable in us.
- 4. He went in unto Hagar. This expression is of the same meaning with c. 29. 21—30. 4, 16—38. 2.

Her mistress was despised in her eyes. She grew insolent and undervalued her mistress, as Peninnah did Hannah, (1 Sam. 1.6) because the was barren. It is generally indeed considered by woman as a reproach, as with Elizabeth, (Luk. 1.25) and Rachel. Gen. 30.23. (Vid. Ann. 24.60.)

- 5. And Sarai faid unto Abram, My wrong be upon thee: I have given my maid into thy bosom, and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.
- 6. But Abram faid unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.
- 7. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
- 8. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? and she said, I slee from the sace of my mistress Sarai.

9. And

- Thus, those who rebuke not the ill actions of others under their care and authority, are exposed to an equal share of the guilt. We see this confirmed in the instance of old Eli. (1 Sam. 3. 13) It is also threatened to the ministers of the Lord, Ezek. 3. 18. Many other ways also one man may be partaker of the sins of another. Numb. 16. 26.
- 6. Is in thy band. Is still subject to thee; do to her as it pleaseth thee, use her as thy maid, and not as my wise; the angel accosts her under the same character, (v. 8) to put her in mind of her duty.

She fled from her face. Removed herself from her presence.

7. The angel of the Lord, i. e. Christ, the angel of the covenant of grace: (Jun. in loco) this is confirmed in v. 10, where he speaks with the authority of Jehova, (like c. 17. 2) the incommunicable name of God. (Pf. 83. 18) Thus c. 21. 17—22. 11—24. 7—31. 11—It may be here observed, this is the first time we read of the appearance of an angel.

By the fountain of water. This fountain of water called Beer-lahai-roi, (v. 14) was 16 miles from Hebron, in the plain of Mamre, where Abram dwelt.

8. Whence camest thou? Vid. Ann. 3. 11.

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- 9. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.
- no. And the angel of the Lord faid unto her, I will multiply thy feed exceedingly, that it shall not be numbered for multitude.
- hold thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.
- 12. And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

13. And

11. And shalt call bis name Ishmael. It may be remarked his name was given him before he was born; so also were the names of Isaac, (Gen. 17. 19) of Josiah, (1 K. 13. 2) of Cyrus, (If. 44. 28) of John Baptist, Luk. 1. 13) and of our Saviour Jesus Christ, (Luk. 1. 31)

The Lord hath heard. From this is concluded by fome, it was not the Lord, but only an angel that spoke to her in the name of the Lord.

12. A wild man. A fierce and warlike man, as it is explained, c. 21. 20.

Whose hand shall be against every man, &c. i. e. his posterity shall be in continual wars.

In the presence of all his brethren; so numerous and victorious shall be his posterity, that they shall enlarge their borders, and extend them even to the consines of all their brethren, the children of Abram by Keturah, (Grot. in loco) though it may rather be understood of all their kindred, for they bordered on the Edomites and Israelites, (Ishmael's brothers sons) the Moabites and Ammonites, (his second cousins) the Midianites (descended from his half-brother by Keturah) and the Egyptians (his near relations, both by his wife and mother)

- 13. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?
- 14. Wherefore the well was called Beerlahaleroi; behold, it is between Kadesh and Bered.
- 15. And Hagar bare Abram a fon; and Abram called his fon's name, which Hagar bare, Ishmael.
- 16. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

C H A P. XVII.

1. AND when Abram was ninety years old and nine, the Lord appeared to Abram, and faid unto him, I am the Almighty God; walk before me, and be thou perfect.

2. And

- 13. Have I bere also looked after him that seeth me? i. e. Am I yet alive after the vision of God? For it was a general opinion that death followed the sight either of God or an angel. (as c. 32. 30—Judg 6. 22—13. 22—Is. 6. 5—Tob. 12. 16) This was not without reason. (Ex. 33. 20) In this passage we have one act of life, (viz. seeing) per Synecdochen, applied for the whole, as Ex. 24. 11—and the name of the fountain seems to confirm this sense of the words; for one part of the word Lahai-roi, implies living, and the other seeing; the sirst with respect to her living after she had seen the angels of the Lord, the other to the benefit she received from the angelical apparition. (Jun. in loco)
- 15. Called bis fon's name. In obedience to the angel's command.

(Anno. Mundi. 2093. Ant. Chr. 1911)

1. I am the Almighty. That God is omnipotent we have sufficient confirmation, (as c. 28. 3-35. 11-43. 14-48. 3-18. 14-Ps. 135. 6-115. 3-147. 5-Nahum. 1. 3-Jer. 32. 17, 27-Ezek. 10. 5-Rev. 6. 17-19. 15-Matt. 19. 26-Eph. 1. 11-2 Chr.

- 2. And I will make my covenant between me and thee, and will multiply thee exceedingly.
- 3. And Abram fell on his face: and God talked with him, faying,
- 4. As for me, behold my covenant is with thee, and thou shalt be a father of many nations.
- 5. Neither shall thy name any more be called Abram: but thy name shall be Abraham; for a father of many nations have I made thee.

6. And

20. 6) and his being so often stiled emphatically the Almighty, is a further proof. (as c. 49. 25—Ruth. 1. 20, 21—Job. 5. 17—21. 15—12. 9—Ps. 68, 14—91. 1)

Walk before me, (Vid. Ann. 5. 22) and be thou perfect. He who acts under a constant sense of the divine presence, must be upright in his conversation.

- 2. Make my covenant. Establish it, for it was made before; (c. 12.2, and renewed c. 13. 16—15.5) it is now also confirmed by a fign, (v. 11) and afterwards with an oath. (c. 22.16)
- 3. Fell on his face. This is a reverential posture; and shews that outward acts of veneration are to be used before God, when we approach him; as Ps. 6-132, 7-Deut. 9. 18-Job. 1. 20-Rev. 5. 8, 14-19. 4-2 Chr. 6. 13-Dan. 6. 10-Luk. 22. 41-Act. 7. 60-9. 40-20. 36-21. 5-Gen. 24. 26, 52-Ex. 4. 31-12. 27-34. 8-1 Chr. 29. 20-2 Chr. 20. 18-29. 30-Neh. 8. 6-Is. 45. 23-Mic. 6. 6.—Ez. 3. 23.
- 4. As for me, i. e. as to my part in the covenant, I will bless thee by making thee a father of many nations. &c. (Vid. Ann. 18. 19) the other part in the covenant, which contained Abram's duty, begins v. 9.
- 5. Abram; but Abraham. In confirmation of this covenant, God altered both his and his wife's name. (v. 15) It is not improbable from this example of God, who altered the name of Abraham, at the time he instituted circumcision, that the Jews formed their custom of naming the child when they circumcifed him (Luk. 1. 59—2. 21); in imitation of which we do the same at baptism.

- 6. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.
- 7. And I will establish my covenant between me and thee, and thy feed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy feed after thee.
- 8. And I will give unto thee, and to thy feed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9. And

- 6. I will make nations of thee, and kings shall come out of thee. This was abundantly fulfilled in his posterity, c. 35. 11—(Grot. in loco.)
 - 7. For an everlasting covenant. (Vid. Ann. 13. 15)

To be a God unto thee, &c. i. e. To watch over thee for good, and in a peculiar manner, to take eare of and bless thee. This is the meaning of the promise so often made, of being their God. (v. 8—Ex. 6.7—29. 45—Ps. 144. 15—Jer. 24. 7—31. 33—32. 38—Ezek. 34. 23—37. 23, 27—Zech. 8. 8—Rev. 21. 3)

And to thy feed after thee. The Jews therefore might well boast of their descent from Abraham. Matt. 3. 9—John. 8. 33, 39—Act. 7. 2—Rom. 11. 1—2 Cor. 11. 22—when they were entitled to such particular favour from God.

8. The land wherein thou art a stranger, or, as in the margin, the land of thy sojournings. Thus were the patriarchs often reminded that they were strangers and sojourners; that they might not here expect a continual abode; but, as the apostle observed of them, (Heb. 11. 10) look for a city whose builder and maker is God. Thus, c. 15. 13—28. 4—the same is assirted c. 23. 4—36. 7—37. 1—47. 9—1 Chr. 29. 15—Ps. 39. 14—119. 19—Heb. 11. 13—Ex. 6. 4. The same character is applicable to all those who have here no continuing city, but seek one to come; whence the world is stilled by David, the House of his Pilgrimage, (Ps. 119. 54) and St. Peter calls this life, the time of our sojourning here, (1 Pet. 1. 17) as Jacob does the days of his pilgrimage. (Gen. 47. 9)

For an everlasting possession. (Vid. Ann. in 13. 15)

9. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10. This is my covenant, which ye shall keep between me and you, and thy seed after thee: every man child among you shall be circumcised.

11. And ye shall circumcife the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

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I will be their God. (Vid. Ann. in v. 7)

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9. Thou shalt keep my covenant, &c. In return for all this I have engaged to do for you, you shall keep your part of the covenant; and as a seal of it, (Rom. 4. 11) shall you at eight days old in all your generations circumcise your male-children.

10. This is my covenant, i. e. The fign and feal of my covenant. (v. 11) The fign, as is usual in facramental matters, is here called by the name of the thing fignified. Thus is the lamb often called the passover, (Ex. 12. 11, 21—2 Chr. 30. 15) and the bread and wine in the Lord's supper, the body and blood of Christ. (Vid. Ann. 40. 12)

Every man-child among you shall be circumcised. Here we observe circumcission to be of divine institution, ordained as a pledge of God's promises to the Jews, and of their duty to him; (Jun. in loco) it was afterwards incorporated into the body of the Jewish law. (Vid. Ann. 7. 2) Though this was appropriated only to the males, that they alone seem to be entitled to the benefit of the covenant; yet the man being the head of the woman, (1 Cor. 11. 3) in him she obtained a right to the promises;—Although there might not want a solemn rite of initiation for women, they received them into the church by baptism, as semale proselytes. (Godwin's Antiq. Jew. p. 19) It is not improbable, that from this institution, our Saviour borrowed his sacrament of Baptism.

11. Ye shall eircumcise the sless. This rite of circumcision was symbolical of removing from our hearts all vile and carnal affections; (as Deut. 10. 16—30. 6—Rom. 2. 29—1 Cor. 7. 19—Col. 2. 11—Jer. 4. 4—9. 26—Ez. 44. 7)

- 12. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed.
- 13. He that is born in thy house, and he that is bought with thy money, must needs be circumcifed: and my covenant shall be in your slesh for an everlasting covenant.
- 14. And the uncircumcifed man-child, whose slesh of his fore-skin is not circumcifed, that soul shall be cut off from his people: he hath broken my covenant.

15. And

12. He that is eight days old. Circumcision was not to be administered till the eighth day, because every thing that was born, was considered unclean, as remaining in their blood for the first seven days after their birth; but on the eighth day they were accounted elean. (Ex. 22. 30—Lev. 12. 2—22. 27—Jun. in loco—and Godwin's Antiq. p. 214)

Bought with money of any stranger, i. e. Thy servants, who were formerly slaves to their masters, and were purchased with their money. (Thus, Gen. 39. 1—Exod. 12. 44—Lev. 25. 47—Eccles. 33. 30—Judith 4. 10) Hence they were esteemed as part of their estates; and we find them often enumerated among their riches; as Gen. 12. 16—24. 35—30. 43—32. 5—Judith. 8. 7.

13. For an everlasting covenant. v. 7.

Must needs be circumcifed. He was not under an obligation, for religion does not exercise such authority; but if he denied to submit to it, he was not to be retained in his master's family, and could have no benefit of the covenant.

14. And the uncircumcifed man-child, &c. Through contempt or wilful neglect: for the punishment can only respect such omissions; for if it be prevented by death, or other unforeseen contingencies, there can be no crime, because no obligation can bind impossibilities.

That foul shall be cut off, &c. That the party left uncircumcifed was thus severely to be dealt with, is difficult to imagine; because a child

vife, thou shalt not call her name Sarai, but Sarah shall her name be.

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- 16. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.
- 17. Then Abraham fell upon his face, and laughed, and faid in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18. And

child cannot be responsible for what by nature he was not able to avoid; but after he attained to years of discretion, and the light of religion began to dawn upon his reason, if he then remained uncircumcised, he was justly to be included in this denunciation: yet the parents or guardians of the infant child were highly censureable, and subject to the force of this punishment. This may be rather supposed to be the case, because, for instance, when the child of Moses was uncircumcised, the Lord, it is said, sought to kill Moses, (Ex. 4. 24) for the fault is imputed to the parent, and not to the child, who is invincibly ignorant of any duty. This is a consideration worthy the attention of all parents, that they ought not to neglect the initiation of their children, but to take care that by baptism now, as before by circumcision, they are early admitted into the covenant,

Shall be cut off from his people. Either by excommunication, depriving them of all the advantages of the covenant; or, which is most probable, by an untimely and bodily death, as the instance of Moses seems to confirm, and also that passage in Exod. 31. 14, compared with Num. 15, 35. (Godw. Antiq. p. 217)

He bath broken my covenant. Whoever contemns the fign, defpiles the promise, which shews us the necessity of conforming to the use of the sacraments; for the neglect of such an observance, argues a contempt of that grace, which they are ordained to exhibit.

- 15. Sarai, but Sarab. (Vid. Ann. 17. 5)
- 16. Give thee & fon. (Vid. Ann. 4. 1)
- 17. Fell on bis face. (v. 3)

- 18. And Abraham said unto God, O that Ishmael might live before thee!
- 19. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.
- 20. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation.
- 21. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22. And

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And laughed. The promise gave him pleasure, therefore he laughed out of complacency, not in derision and through mistrust as Sarah did; for which she was reproved. c. 18. 12, 13.

That is an hundred years old. He was strictly but ninety-nine; (v. 24) and the year after, when Isaac was born, he is said to be but an hundred years old, c. 21.5. Why Abraham should seem surprized at this promise on account of his own and his wife's age, Vid. Ann. c. 18. 11.

- 18. Abraham faid, O that Ishmael, &c. I am satisfied that thou hast given me I hmael, I desire no more, but that thou wouldst bless and protect him.
- 19. Sarah thy wife, &c. (c. 18. 10) After she had been barren such a length of time. This happened also to Rebekah, (25. 21) Rachel, (30. 23) Manoah's wife, (Judg. 13. 24) Hannah, (1 Sam. 1. 20) and Elizabeth (Luk. 1. 57.)

Shall bear thee a fon. This promise is again renewed by three angels, (c. 18. 10) and performed (c. 21. 2)

20. I have beard thee. (c. 16. 10) Vid. Ann. c. 25. 21

Twelve princes. (c. 25. 13, 14, 15)

22. And he left off talking with him, and God went up from Abraham.

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- 23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the sless of their foreskin, in the self-same day, as God had said unto him.
- 24. And Abraham was ninety years old and nine, when he was circumcifed in the flesh of his fore-skin.
- 25. And Ishmael his son was thirteen years old, when he was circumcifed in the flesh of his fore-skin.
- 26. In the felf-same day was Abraham circumcifed, and Ishmael his son.
- 27. And all the men of his house, born in his house, and bought with money of the stranger, were circumcifed with him.

C H A P. XVIII.

- of Mamre: and he fat in the tent-door in the heat of the day;
 - 2. And he lift up his eyes, and looked, and lo, three men
- 22. Went up from Abraham. Thus, c. 35. 13. i. e. disappeared, in opposition to what is said, v. 1. that he appeared.
- 23. In the felf-same day. Hence appears the readiness of Abraham to execute the command of God; as also, c. 22. 3—and which becomes all the faithful servants of God. Ps. 119, 32, 60.

(Anno. Mundi. 2107. Ant. Chr. 1897.)

2. Three men. Angels in the form of men; (c. 19. 1. Heb. 13.

men flood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground,

- 3. And faid, My Lord, If now I have found favour in thy fight, pass not away, I pray thee, from thy servant:
- 4. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5. And

2) yet some are of opinion, (from verses 13, 22, and 25) that one of them was the son of God attended by two angels.

He ran to meet them. It was not enough for his generous spirit to entertain men, who offer themselves; but he must himself make the invitation. The same is likewise, c. 19. 1.

And bowed himself toward the ground; not from a religious, (for he apprehended them to be but men) but from a civil respect, according to the eastern custom. As Lot also did, (c. 19. 1) supposing his angels to be men, (c. 19. 8) Thus, c. 23. 7, 12—33. 3.

3. My Lord. He either made each of them here separately an invitation, or addressed himself to one only, who perhaps appeared with the greater majesty, as chief of the company.

I bave found favour in thy fight. A short but customary form of intreaty. Thus, c. 30. 27—33. 10, 15—34. 11—Numb. 11. 15—1 Sam. 20. 29—27. 5—Neh. 2. 5—Esh. 5. 8—7. 3—8. 5.

Pass not away, I pray thee. Thus kind and hospitable are good men; of which we have particular instances. c. 19. 2—24. 32—Judg. 19. 20—Job. 31. 32.—Matt. 25, 35—Act. 28. 7—3 John. 5—

4. Wash your fest. In the eastern country the heat was so intense, they travelled barefoot; when they therefore arrived at any place to rest, they always washed their feet from dust; this was not only a comfortable refreshment to themselves, but a necessary degree of respect paid to others. Thus, c. 19. 2—24. 33—43. 24—Judg. 19. 21.

- 5. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.
- 6. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.
- 7. And Abraham ran unto the herd, and fetcht a calf, tenderand good, and gave it unto a young man: and he hasted to dress it.
- 8. And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.
- 9. And they faid unto him, Where is Sarah thy wife? and he faid, Behold, in the tent.

10. And

5. A morfel of bread; which implies, as it were, a handsome entertainment. (Vid. Ann. 43.25)

For therefore are ye come to your fervant, viz. to ease and refresh yourselves with me; as it was now the heat of the day, (v. 1) the time when travellers seek a place of shelter and refreshment; and for which the arbour under the tree was very commodious. (v. 4)

- 6. Abraham hastened, &c. This displayed the diligence of Abraham to entertain his guests, (thus, c. 24. 18) and directs us to be ready and forward in acts of kindness and hospitality, according to the precepts, Rom. 12. 13—Col. 4. 10—Heb. 13. 2—Tit. 1. 8—I Pet. 4. 9—Prov. 3. 27.
- 8. And fet it before them. From this and similar instances, the apostle urges us to hospitality, because some by entertaining strangers, have (as here, and c. 19. 3) admitted angels into their benevolence.

Stood by them. Waited on them, and ministered to them.

10. And he faid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

11. Now Abraham and Sarah were old, and well stricken in age: and it ceased to be with Sarah after the manner of women.

12. Therefore

10. And he faid. The principal of the three angels, which some affirm to be the Lord himself. (v. 13)

I will certainly return unto thee. The promise of a son unto Sarah, c. 17. 19, is here renewed.

In the tent-door which was behind him, i. e. In the door of her tent, which was behind his, (Jun. in loco) for the men and women had their different apartments. (Vid. Ann. 23. 2) Bp. Patrick in loco, refers it to her tent, as behind the angel's back.

11. Abraham and Sarah were old. This circumstance of her age, not only made her conception the more miraculous, but gave occasion for her to distrust the promise, for she attended to the general order of nature, and not the power of God; Abraham being Ann. Æt. 100, (c. 21. 5) and Sarah Ann. Æt. 90, (c. 17. 17) Joseph. Hist. 1. 1. c. 12) The difficulty was not so much because of the age of Abraham, who at a much more advanced age had several children by Keturah, (c. 25. 2, &c.) but on account of the infirmities of Sarah, mentioned in the latter part of the verse, (Sir W. Ral. Hist. 1. 2. c. 1. § 4) we find therefore, she triumphs in the singularity of it, because of herself; (c. 21.7) and Abraham's servant, when he would magnify the goodness of God to his master in the birth of his son, only remembers the age of Sarah, (c. 24. 36) yet it must be confessed, that the apostle takes notice of Abraham's age in this matter, as a time beyond all hopes of generation; from thence he represents the birth of Isaac as extraordinary; and as an argument of his great faith, in expecting a fon at fuch an age upon the promife of God. (Rom. 4. 19-Heb. 11. 12) But why should it be so wonderful for Abraham to have a child at 100 years old, when he himself was born in the 130th year of his father's age; for his father Terah died, Ann. Æt. 205, (c. 11. 35) and he was but 75, when he went into Canaan, (c. 12. 4) which was after the death of his father. (Act. 7. 4) Deducting then, 75 years, the age of Abraham at the death of Terah, from 205 the age of Terah when he died, 130 remains as the age of his father when he was born. this,

12. Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure, my lord being old also?

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- 13. And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, shall I of a surety bear a child which am old?
- 14. Is any thing too hard for the Lord? at the time appointed will I return unto thee, according to the time of life, and Sarah shall have a son.
- 15. Then Sarah denied, faying, I laughed not; for the was afraid. And he faid, Nay, but thou didft laugh.
- 16. And the men role up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.
- 17. And the Lord said, Shall I hide from Abraham that thing which I do:
- 18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

ig. For

this, Boaz, Obed, and Jeffe had fons at 100 years old, without any miracle.

12. Sarah laughed. (Vid. Ann. 17. 17)

13. Shall I of a furety, &c. The ferife, not the words of Sarah (v. 12) are here repeated.

14. Is any thing too hard for the Lord? Jer. 32. 17, 27-Vid. Ann. 17. 1.

15. Sarah denied, &c. for she was afraid. Thus does fear betray men into falsehood; (so, c. 12. 12, 13, 19—20. 2, 11—26. 7—27. 19—Josh. 9. 24—Matt. 26. 70) and other fins. (Ex. 32. 22—1 Sam. 15. 24—Hist. Bel. &c. 30—Gal. 2. 12—Ecclus. 7.6—Prov. 29. 25)

19. He

rg. For I know him, that he will command his children, and his houshold after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

20. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21. I will

19. He will command his children. Good men have always been careful to instruct their children and family in piety and virtue; (thus, 1 Sam. 2. 11—1 Chr. 28. 9—Pf. 34. 11—Prov. 1. 10—4. 4—Act. 22. 3—2 Tim. 3. 15) according to the commandment of God, (Deut. 4. 9—6. 7—11. 19—32. 46—Pf. 78. 5, &c—Prov. 22. 6—Eccles. 12. 1—Eph. 6. 4—Ecclus. 30. 3, &c.—7. 23—Pf. 78. 3, &c.) and to keep them under a regular and orderly discipline. (Pr. 13. 24—23. 13—19. 18—29. 17—Ecclus. 30. 1, &c.—42. 11) The neglect of this great duty has been reproved, (Ecclus. 30. 7, &c.—Prov. 29. 15) and punished. (1 Sam. 2. 29, &c.—3. 13)

Keep the way of the Lord. A common metaphor for keeping the commandments of God; and suggests to us diligence, circumspection, and perseverance in the discharge of our duty. (Vid. Gen. 5. 22 Ann.)

That the Lord may bring upon Abraham. That by their walking in the ways of righteousness, the Lord may fulfill his promise to him and his seed; for though his promises seem absolute, they are conditional, and depend on our obedience: (c. 13. 15—15. 18—17. 4, &c.—Pf. 89. 4, 30, 31—132. 11, &c.—Jer. 12. 16, 17—18. 9, 10—2 Chr. 6. 16—Deut. 6. 3—1 Sam. 2. 30—Zech. 6. 15—Numb. 14. 30, 34) So are also his threats. (Vid. c. 20, 3)

20. The city of Sodom is great. Great is the complaint of injuries exercised there; thus, Is. 5. 7—or their fins call aloud for vengeance.

Their fin is very grievous. It was the fin of uncleanness principally, which provoked the divine vengeance against these cities, (2 Pet. 2. 7—Jud. 7) as it before had upon the whole world, (Vid. Ann. 6. 11) and it generally exposes men to some remarkable judgment. (Ezek. 16. 36, &c.—Num. 25—Jer. 13. 27—1 Chr. 5. 1—1 K. 11. 1, &c. compared with Ecclus. 47. 19, &c. (Vid. Annot. 38.

18)

21. I will go down now, and fee whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know.

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- 22. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.
- 23. And Abraham drew near, and faid, Wilt thou also destroy the righteous with the wicked?
- 24. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?
- 25. That be far from thee to do after this manner, to flay the righteous with the wicked, and that the righteous should be as the wicked: that be far from thee: shall not the judge of all the earth do right?
- 26. And the Lord faid, If I find in Sodom fifty righteous within the city, then I will spare all the place for their fakes.
- 27. And Abraham answered and said, Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes;

28. Peradventure

- 18) But the prophet declares the iniquity of Sodom to be pride, fullness of bread, and abundance of idleness, (Ezek. 16. 49) for these were the causes of their sin.
 - 21. I will go down, &c. (Vid. Ann. 11. 5)
- 22. The men turned their faces, &c. (v. 2) With the Lord Abraham had interceded for Sodom, and the other cities of the plain, while the other two went to execute vengeance on those places; for only two came to Sodom, c. 19. 1.
- 26. All the place for their fakes. It sometimes happens that wicked men reap much advantage for the fake of good men among whom they live. Job. 22. 30-Jer. 5. 1-2 K. 19. 34-Mat. 13. 29—Gen. 30. 27. 32. I will

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- 28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he faid, If I find there forty and five, I will not destroy it.
- 29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.
- 30 And he said unto bim, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.
- 31. And he faid, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.
- 32. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33. And

32. I will not destroy it for ten's fake. A wonderful representation of the tender mercy of God, who was willing to spare the whole country for the sake of so small a number. And it is a clear demonstration that it is the interest of every government to encourage religion and virtue; when the presence of a sew good men is so effectual to divert those judgments which the sins of a nation deserve. (Ex. 32. 24) And though God threatens the Israelite, that altho' Noah, Daniel and Job, were in their land, he would not spare it; (preserving them only from the common calamity) yet this undoubtedly intimates, that for the sake of good men, he usually withholds his judgments from a wicked people. (19. 21—1 K. 11. 12—2 K. 8. 19) It serves also to set forth the heinousness of those sins of the Israelites, which were so great as to extort vengeance, though some of the best of men appeared in their behalf. (Jer. 15. 1)

33. And the Lord went his way, as foon as he had left communing with Abraham: and Abraham returned unto his place.

C H A P. XIX.

- and Lot fat in the gate of Sodom; and Lot feeing them, rose up to meet them; and he bowed himself with his face toward the ground;
- 2. And he said, Behold now, my lords, turn in, I pray you, into your servants house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.
- 3. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.
- 4. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both
- 33. The Lord went his way. Being in the form of a man, (v. 2) directing himself perhaps toward Sodom, though he did not go thither, for only two came there.

Anno Mundi 2107. Ant. Ch. 1897.

1. Two angels. (Vid. Ann. 18, 22)

Rose to meet them, and bowed himself. Vid. Ann. 18. 2.

- 2. Wash your feet. (Vid. Ann. 18. 4)
- 3. Made them a feaft. (Vid. Ann. 18. 8)
- 4. All the people from every quarter; fo univerfally were they corrupted.

7. Brethren.

both old and young, and all the people from every quarter:

- 5. And they called unto Lot, and faid unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.
- 6. And Lot went out at the door unto them, and shut the door after him.
- 7. And faid, I pray you, brethren, do not fo wick-edly.
- 8. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing: for therefore came they under the shadow of my roof.
- 9. And they faid, Stand back. And they faid again, This one fellow came in to fojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

10. But

- 7. Brethren. The word is here to be understood in its most comprehensive acceptation; (Vid. Ann. 13. 8) it is very often used as a kind and familiar appellation, when they were not otherwise related, than by the common tie of nature. (c. 29. 4)
- 8. Behold now I have two daughters, &c. Though it was a high commendation in the character of Lot to attempt to defend his guests, yet he is censureable for prostituting his daughters for their security, (Lev. 19. 29); for though the laws of hospitality required him to protect them, but not however by unlawful means. (Rom. 3. 8) We have another instance of much the same nature, in Judg. 19. 22, &c.

For therefore came they, &c. viz. for protection.

g. Now will we deal worse with thee than with them. Thus are wicked men maliciously bent against those, who even in charity would divert their evil purposes. Ps. 120. 6.

10. Smote

- Lot into the house to them, and shut to the door.
- of the house with blindness, both small and great: so that they wearied themselves to find the door.
- 12. And the men said unto Lot, Hast thou here any besides? son-in-law and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:
- 13. For we will destroy this place: because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.
- 14. And Lot went out, and spake unto his sons-inlaw, which married his daughters, and said, Up, get ye out
- 10. Smote the men with blindness. Wisd. 19. 17—perhaps in their understanding as well as fight, as the men of Syria were at the prayers of Elisha, (2 K. 6. 18.) According to the antient observation, Quos Jupiter vult perdere, dementat prius, God stupisies those whom he intends for destruction. (Dr. Sherlock of Div. Prov. p. 196) Sin undoubtedly often infatuates the imagination of men. As, Rom. 1. 21—Ps. 14. 8—53. 5—Prov. 14. 9—Wisd. 2. 21—4. 12—Eph. 4. 18—(Vid. Ann. 34. 7)
- 12. Bring them out of this place. To avoid a common calamity, the righteous must separate from the ungodly. Jer. 51. 6—Rev. 18. 4.
 - 13. He will destroy. (Vid. Ann. 6. 7)

The cry of them. (Vid. 18. 20) All which was confirmed to these Angels, who came to inquire after their manners, (c. 18. 21) by the tumult raised, v. 4.

Has fent us to destroy it. Thus we observe angels are the Ministers of God's vengeance, as well as of his blessings, (Vid. Ann. 32. 2); being all of them ministering spirits, sent forth as well to execute wrath upon them that do evil, as to minister for them who shall be heirs of salvation. (Heb. 1. 14)

out of this place; for the Lord will destroy this city: but he seemed as one that mocked unto his sons-in-law.

- 15. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wise, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.
- 16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and fet him without the city.
- 17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18. And

As one that mocked to his fons-in-law. They were so highly posfessed with the notion of the mercy of God, that they could not believe such unexpected severity: but the more secure mankind suppose themselves, the nearer they are to destruction, (Luk. 17. 26, &c.) and the more they presume upon his goodness to the indulgence of their gratistications.

15. When the morning arose. At break of day.

And thy two daughters. These were unmarried, v. 8, (Grot. in loco) yet Josephus observes, they were betrothed, (l. 1. c. 12) thus he is said, (v. 14) to have son's-in-law, viz. those who were to marry his daughters. The Latin version is, Qui brevi fuerant ducturi filias fuas. Unless, though we find no notice of others, he had more daughters besides these two, who were actually married in the city; for the words, which are here, seem to imply he had others elsewhere.

- 16. While he lingered, the men, &c. Thus folicitous were the angels for the preservation of the faithful. (Vid. Ann. 6. 8, and 32. 2)
- 17. Escape for thy life. Make immediate haste out of the place, and look not behind, because it may retard your speed, nor stay thou in all the plain, for that is devoted to destruction.

20. Is

18. And Lot faid unto them, Oh, not so, my Lord!

- 10. Behold now thy fervant hath found grace in thy fight, and thou haft magnified thy mercy, which thou haft shewed unto me in faving my life: and I cannot escape to the mountain, lest some evil take me, and I die. and he overrores thole
- 20. Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my foul shall live.
- 21. And he faid unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.
- 22. Haste thee, escape thither; for I cannot do any thing till thou be come thither : therefore the name of the city was called Zoar. . The Lord rained when Solom, &c. (Val. Ann. 14 1) is and terrible was that destructions when the terrible was the conference of the confe

- C. A. segui-or or the front species, so relable 123. And - C. A. seguine of the control of the

the colour on a transfer of the 10 Atoms.

20. Is it not a little one? (Vid. Ann. 4. 7)

21. I will not overthrow this city. So prevalent with God are the intercessions of good men. c. 20. 17-25. 21-Ex. 32. 14-8. 13, 31—9. 33—10. 19—1 Sam. 7. 9—Amos. 7. 2, 3—Jam. 5. 16—Acts. 12. 5, &c.—Ex. 17. 11—2 K. 4. 33, &c.—2 Chr. 30. 20—Act. 8. 15, 17—9. 10—28. 8—Num. 16. 48—Wifd. 18. 21—1 K. 17. 22—Jer: 7. 16—11. 14—15. 1—Ez. 22. 30— Numb. 21. 7, 8—Deut. 9. 18, 19, 20—Pf. 99. 6—106. 23, 30— Vid. Ann. 25. 21—We are therefore directed to apply ourfelves to good men for their prayers, as, Jam. 5. 14, 15—Job. 42. 8—Cen. 20. 7. Accordingly we find it practifed, as, Exod. 8. 8, 28—9. 28—10. 17—2 K. 19. 4—1 Sam. 12. 19—1 K. 13. 6—Jer. 37. 3—42. 2—1 Sam. 7. 8—Act. 8. 24—1 Theff. 5. 25—2 Theff. 3. 1—Heb. 13. 18—Num. 21. 7—Judith. 8. 31—2 Macc. 3. 31. but under particular circumstances there is a time when they are of no efficacy. (Vid. Ann. 15. 16)

22. I cannot do any thing. This shews how powerful the presence of the righteous is with God, to retard his vengeance; and confirms Annot. 18. 32.

- 23. The sun was risen upon the earth when Lot entered into Zoar.
- 24. Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven:
- 25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.
- 26. But his wife looked back from behind him, and she became a pillar of salt.

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23. Zoar. Formerly Bela. c. 14. 2.

24. The Lord rained upon Sodom, &c. (Vid. Ann. 14. 3.) So great and terrible was this destruction, that when God would represent the greatest desolation, (as Deut. 29. 23—Is. 13. 19—Lam. 4. 6—Hos. 11. 8—Amos. 4. 11) or would threaten any place with the severest of his judgments, he makes use of this comparison, (as Jer. 49. 18—50. 40—Zech. 2. 9) that these wicked people might be set forth as an example of God's wrath against sinners, suffering the vengeance of eternal fire. (Jud. 7)

From the Lord. This feems to be superfluous, but such pleonasms are common with the Hebrews (as Gen. 47. 9—2 Sam. 19. 24—Pf. 90. 10—2 Tim. 1. 18); and all those words in scripture which seem to be expletives, are significant, sometimes very emphatical, and denote the certainty, weight, and essicacy of the subject. (Vid. Ann. 1. 27—42. 2)

26. Looked back from behind him; either compassionately on the inhabitants, who were unworthy of pity; or affectionately on the place, after which she might long, notwithstanding the divine commands.

A pillar of falt. A monument of presumption and infidelity (Wisd. 10.7); but whether by this word is meant any more than a durable pillar, (thus, Numb. 18. 19—2 Chr. 13. 5, a lasting covenant is called a covenant of salt) as it is the property of salt to preserve from corruption, or whether she was literally turned into a pillar of the substance of salt, is not very essentially necessary to inquire.

27. And Abraham gat up early in the morning, to the place where he stood before the Lord:

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- 28. And he looked towards Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.
- 29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.
- 30. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.
 - 31. And the first-born said unto the younger, Our fa-

quire. By this however, we are warned to pursue the ways of God, and with St. Peter, forgetting those things which are behind, and reaching forth unto those things that are before to press toward the mark for the price of the high calling of God in Christ Jesus. (Phil. 3.13, 14) We are not to desist, because no man having put his hand to the plough, and looking back, is sit for the kingdom of God. (Luk. 9.62) Remember therefore Lot's wise (Luk. 17.32) with the other motives to perseverance. Ez. 18.24, 26—Rom. 2.7—Gal. 6.9—2 Thess. 3.13—Matt. 10.22—Rev. 2.7.

- 27. Where he flood before the Lord, c. 18.22.
- 29. God remembered. (Vid. Ann. 8. 1)
- 30. He feared to dwell in Zoan; lest its inhabitants by their continual provocations, should draw the same vengeance upon them that Sodom felt, and be exposed to the same fate with its neighbouring cities; for that city had been before consigned to destruction for its sins; and after such an example, what hopes can ensure the safety of a wicked people.
- 31. Not a man in the earth; in that part of it at least, to associate with them, for they dwelt in a cave, secluded from society.

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ther is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

- 32. Come, let us make our father drink wine, and we will be with him, that we may preserve seed of our father.
- 32. And they made their father drink wine that night; and the art born went in, and lay with her father, and he perceived not when the lay down, nor when the atole.
- 34. And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father; let us make him drink wine this night alfo; and go thou in, and lie with him, that we may preserve seed of our father.
- 35. And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she
- 36. Thus were both the daughters of Lot with child by their father. a cell and one and it is about

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33. They made their father drink wine, &c. Thus drunkenness excites to unlawful gratifications, as Solomon tells us, Prov. 23. 33 and as the Apostle also observes, (Eph. 5. 18) Be not drunk with wine, is Dr. Hammond's opinion. (Hamm. Ann. in Ephes. 5. 8)

It exposes also to shame, (c. 9. 21—Jer. 25. 27—48. 26—

Lam. 4. 21—Ecclus. 18. 31) and to danger, (Prov. 23. 34—26. 9-1 K. 16. 9-20. 16-Ecclus. 31. 25, &c.—1 Sam. 25. 36-2 Sam. 13. 28-Judith. 13. 2, &c.—Luk. 12. 45-If. 28. 7-1 Efdr. 3. 22) and therefore was very properly forbidden. (As Luk. 21. 34- Rom. 13. 13-If. 5. 11-Joel, 1. 5-Gal. 5. 21.-Prov. -23. 20-20. 1-31. 4,5. clate with them, for they divelt

^{36.} With child by their father. When he came to understand it,

- 37. And the first-born bare a son, and called his name Moab: the same is the father of the Moabites untothis day.
- 38. And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

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C H A P. XX.

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- r. AND Abraham journeyed from thence toward the fouth country, and dwelled between Kadesh and Shur, and sojourned in Gerar.
- 2. And Abraham faid of Sarah his wife, She is my fifter: and Abimelech king of Gerar fent, and took Sarah.

3. But

he was fo deeply affected with the fense of his guilt, that with extreme grief he died.

(Anno. Mundi. 2107. Ant. Chr. 1897)

1. From thence, i. e. From the plain of Mamre, c. 13. 18-18.1-

Toward the fouth country. Toward Egypt.

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In Gerar. The metropolis of the Philistines, which was fix miles from Mamre. Abimelech is therefore called the king of the Philistines, (c. 26. 1) and the people of Gerar, Philistines, (c. 26. 14.) These were one of the seven nations of the Canaanites, which God devoted to destruction, but continued a powerful people till nearly the captivity of the Jews; reserved by God, as a rod to chastise the rebellious Israelites.

2. Abraham said of Sarah. As he had done in Egypt. c. 12.

She is my fister. (Vid. in Gen. 12. 11, 13)

- 3. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.
- 4. But Abimelech had not come near her: and he faid Lord, Wilt thou flay a righteous nation?
- 5. Said he not unto me, She is my fifter? and she, even she herself said, He is my brother in the integrity of my heart, and innocency of my hands have I done this.
- 6. And God faid unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me; therefore suffered I thee not to touch her.

7. Now

3. God came to Abimelech in a dream. An usual method by which God revealed himself; thus, c. 28. 12—31. 11, 24—1 K. 3. 5—Numb. 12. 6—1 Sam. 28. 6—Matt. 1. 20—2. 13, 19—Job. 33. 15—Joel. 2. 28—Vid. Ann. 37. 5.

Thou art but a dead man. One devoted to death; for here, tho' the threat feems peremptory and absolute, yet it is conditional, as appears v. 7. Thus we are to understand, all God's threats in scripture, as implicitly containing a reserve of mercy upon our repentance. Ez. 33. 14, 15—Jer. 18. 7, 8—Jon. 3. 4, 5, 10—Jer. 26. 18, 19—1 K. 21. 21, 29—2 K. 20. 1, 5—2 Chr. 12. 5, 7—If. 38. 1, 5.

- 4. Wilt thou flay; (Vid. v. 9)
- 5. In the integrity of my heart, &c. In taking Sarah, he designed to do no man an injury; for, both from the words of Abraham and Sarah he heard she was not his wife; as it was not only not unlawful, but customary to marry as many wives as they pleased, who were not before wedded to other husbands, he might justly be supposed innocent, as God in the next verse himself allows: the threatened punishment was undoubtedly only to oblige him to restore her again to Abraham.
 - 6. In the integrity of thy heart. Not that in the heart of Abimelech,

7. Now therefore restore the man bis wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore ber not, know thou, that thou shalt surely die, thou, and all that are thine.

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8. Therefore

lech, or indeed of any man, there was a legal integrity, for this supposes the righteousness of works which no man can attain to; or that in his heart, or in the heart of any unbeliever, (as Abimelech at this time doubtless was a stranger to the covenant of God made with Abraham) there existed an evangelical integrity for that supposes the righteousness of faith, which no unbeliever has. No man's heart can be legally perfect, that is in Adam; or evangelically perfect, that is out of Christ: for which reasons, the works of the best men are no other than splendida peccata, glorious sins. But the integrity of heart here affirmed of Abimelech was a natural or moral integrity, which consists in a care to follow the guidance of right reason according to the light of nature.

I also withheld thee from sinning against me, &c. Had he committed adultery with her, it would have been a sin acknowledged by the general consent of all nations; but God restrained him from the commission, (as c. 12. 17) and prevented the sin. For though the ignorance of the sact, (as not knowing himself to have committed adultery, supposing her, through the prevarication of herself and Abraham, to be a single person) would have excused him from punishment; yet it would materially have been a sin, being a transgression of the law of natural, as well as revealed religion. God therefore might well call this act, had it been committed sinning against him; but he withheld him from it. The interposition of God is often manifested, and his mercy displayed in restraining men from the commission of those evils, to which they were tempted. Thus c. 31. 7, 24—33. 4—39. 9—Numb. 23—Ps. 76. 10—Is. 7. 7—37. 29—1 Sam. 25. 34.

7. He is a prophet. One to whom God frequently reveals him-felf, and who is by this revelation instructed in the divine will.

He shall pray for thee and then shall live. So acceptable are prayers, and so prevalent the intercessions of good men; the effect of which we find v. 17. We have many instances of the kind, particularly 1 Sam. 12. 19—1 K. 13. 6—2 K. 19. 4, 20—Job. 42. 8—Jer. 37. 3—42. 2—Jam. 5. 16—Vid. Ann. 19. 21.

If thou restore her not, &c. Though thy ignorance might before excuse thee from destruction, yet as you are now acquainted of the crime,

- 8. Therefore Abimelech rose early in the morning, and called his servants, and told all these things in their ears: and the men were sore assaid.
- 9. Then Abimelech called Abraham, and faid unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds upon me that ought not to be done.
- 10. And Abimelech faid unto Abraham, What faweft thou, that thou half done this thing?
- 11. And Abraham faid, Because I thought, surely the fear of God is not in this place; and they will slay me for my wife's sake.
 - 12. And yet indeed she is my sister; she is the daughter

crime, to withhold her will be a wilful fin, and with justice the punishment may be inflicted.

- 9. Brought on me and my kingdom a great fin. The fin of the prince exposes the whole nation to vengeance; as we see it confirmed in 2 Sam. 21. 1—24. 15—2 Chr. 21. 14—28. 19—2 K. 23. 26—21. 11, 12—24. 3—Gen. 34. 25—Ex. 7. 4—9. 14—1 K. 14. 16—1 Chr. 21. 7—Jer. 15. 4—The poet says delirant reges, plectuntur achivi, Hor. but on the contrary, for the sake of good kings, a nation is blest; 2 K. 19. 34—20. 6—Pr. 29. 2—2 Chr. 26. 5—27. 6.
- 11. Because I thought, surely the &c. Great wickedness may reafonably be expected from men devoid of the fear of God; the
 psalmist asserts this as the reason of the insolence and wickedness of
 the ungodly, that there is no fear before his eyes, (Ps. 36. 1.)
 Through fear of disobedience we perform our duty, (Vid. Ann. 22.
 12) and are deterred from evils, (Prov. 16.6—8. 13—3. 7—Ps.
 4. 4) but without fear, there can be no restraint from the greatest
 iniquities.

They will flay me. Fear made him prevaricate. (Vid. Ann. 18, 15)

12. She is indeed my fifter; according to the Hebrew manner of speaking, observed before: Annot. in 12. 13.

daughter of my father, but not the daughter of my mother; and she became my wife.

13. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.

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- 14. And Abimelech took sheep, and oxen, and menfervants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.
- 15. And Abimelech said, Behold my land is before thee: dwell where it pleaseth thee.
- 16. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.

17. So

She is the daughter of my father, but not the daughter of my mother. We are related on the father's fide, and not the mother's. From hence the Hebrews conclude Sarah to be the fame with Jscah, (c. 11. 29.) who was the daughter of Haran, which Haran was the fon of Terah, but by a former wife to Abram's mother: Abraham and Sarah therefore deriving themselves from the same male-stock, Terah, he calls her his father's daughter, as it is usual to call grandchildren by the name of fons and daughters, (as c. 24. 48-29. 5-31. 28.—36. 2, 12, 13, 14—1 Chr. 1. 17.) Thus Exod: 2. 20—fays, the daughters of Jethro, the fon of Reuel, are called the daughters of Reuel. Though it has been afferted that Jethro and Reuel, are only different names of the same person, which was a cuftom among the Hebrews. (vid. Annot. 26. 34.) But because Haran her father, was not Abraham's brother by the same mother; therefore, she says she was not the daughter of his mother; that strictly speaking Abraham was half uncle to Sarah, because his brother Haran, Sarah's father, was not born of the same mother of himself: and he was the same relation to Lot, who was Sarah's brother.

- 13. Say of me, This is my &c. (vid. Ann. 12. 11.)
- 16. He is to thee a covering of the eyes. This is a periphrafis for a Husband

- 17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-fervants; and they bare children.
- 18. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

C H A P. XXI.

And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

2. For Sarah conceived, and bare Abraham a fon in his old age, at the set time of which God had spoken to him.

3. And

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a husband, (and alluded to in Ruth. 3. 9,) whose duty is as a covering to defend his wife; and also implies the subjection she owes to him, as covering is a token of subjection (c. 24. 65—1 Corr. 11. 10.) By these words he reproves Abraham for exposing his wife, whom he ought to have protected; and Sarah for dissembling her husband, whom she ought to reverence. Here is suggested the duty both of husband and wife; which is most expressly distinguished in the following places. Eph. 5. 25—Col. 3. 19—1 Pet. 3. 7—Ex. 21. 10—1 Corr. 7. 3—Eph. 5. 22—Col. 3. 18—1 Pet. 3. 1—Tit. 2. 4, 5—Esth. 1. 20—(vid. c. 2. 24.)

18. The Lord bad fast closed, &c.—That by this judgment Abimelech might be restrained from abusing Sarah. (Vid. Ann. 12. 17—and 16. 2.)

Anno Mundi 2108. Ant. Ch. 1896.

1. The Lord wifited Sarah. To vifit is fometimes taken in a bad fense, viz. to inflict punishment, (as Ex. 20. 5—Lev. 18. 25—Pf. 89. 32—Jer. 5. 9—14. 10—If. 29. 6.) and sometimes in a good sense, to bestow blessings: (as Ex. 3. 16—Pf. 8. 4—106. 4—65. 9—80. 14—Jer. 29. 10—Luk. 1. 68.—I Sam. 2. 21—Gen. 50. 24.) we may here however understand it in a favourable sense, God made Sarah to conceive, as is said of Hannah. (1 Sam. 2. 21.)

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3. And Abraham called the name of his fon that was born unto him, whom Sarah bare to him, Isaac.

- 4. And Abraham circumcifed his fon Isaac, being eight days old, as God had commanded him.
- 5. And Abraham was an hundred years old, when his fon Isaac was born unto him.
- 6. And Sarah faid God hath made me to laugh, fo that all that hear will laugh with me.
- 7. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born bim a son in his old age.
- 8. And the child grew, and was weaned: and Abraham made a great feast the fame day that Isaac was weaned.
- 9. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

 10. Wherefore
 - 3. That was born unto him; In Gerar.
- 6. God hath made me to laugh; not in derifion, as I did before, (c. 18. 12) but in the bleffing received do I truly rejoice, and those that hear it will congratulate my happiness and rejoice with me; as they afterwards did with Elizabeth. (Luk. 1. 58.)
- 7. Who would have faid unto Abraham? i. e. Could any one have thought that at this age and under these infirmities (c. 18. 11.) I should have brought Abraham a son? so unlikely was it in the order of nature, that the Apostle says, against Hope he believed in Hope, (Rom. 4. 18.) and from hence also magnished his Faith.

Given children fuck. It is one of the most natural duties of a mother to suckle her own children; as we find Sarah did, and others also, 1 Sam. 1. 23—1 K. 3. 21—Pf. 22. 9—Cant. 8. 1—but the contrary practice is cruel and unnatural. Is. 39. 15—Lam. 4. 3—Job. 39. 15.

- 8. And was weaned; being about three years old; for it was the custom of the antients to suck their children to that age. (2 Macc. 7. 27.)
 - 9. Mocking. The Apostle represents it by persecution (Gal. 4. 29.)

- bond-woman, and her fon; for the fon of this bond-woman shall not be heir with my fon, even with Isaac.
- 11. And the thing was very grievous in Abraham's fight, because of his son.
- 12. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; and in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.
- 13. And also of the son of the bond-woman will I make a nation, because he is thy seed.
- 14. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, (putting it on her shoulder,) and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

which intimates that he abused him by violence, as well as exposed him by words. This Josephus seems to favour, telling us, that the occasion of Sarah's urging her husband to send Ishmael away, was lest, (being the elder) he should after the decease of Abraham, offer injury to his younger brother; it is not improbable also, that this action created such jealousy (Joseph. Hist. 1. 1. c. 13) for, as the next verse suggests, the inheritance was the cause of the present quarrel.

- 11. The thing was grievous,—because of his son; for his affection for him was very great. (c. 17. 18.)
- 12. In Isaac shall thy feed be called. He only shall be called thy lawful heir, and in his feed shall the promises be fulfilled. (Rom. 9, 7—Heb. 11. 18.)
 - 13. Make a nation; as was promised, c. 17. 20.

Heis thy feed; according to the flesh, but not to the promise.

13. And fent her away; Though out of love to Ishmael he would not attend to Sarah's request, yet when God commands he readily obeys, and his natural affection submits to the Divine will. The effect

- 15. And the water was spent in the bottle, and she cast the child under one of the shrubs.
- a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against bim, and lift up her voice, and wept.

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- 17. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God had heard the voice of the lad where he is.
- 18. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.
- 19. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20. And

fect of such obedience we read of in c. 22. 2, 3—1 Sam. 3. 18—2 Sam. 12. 20.—Anno. Mundi. 2145. Ant. Chr. 1859.

16. As it were a bow-shot. i. e. about as far as archers usually stand from the mark.

Let me not see the death of the child. Thus tender mothers are more concerned for their children's misfortune, than for their own, as also Tobit. 10. 5. &c.

And wept. Which has always been an expression of grief, and the effect of an extraordinary concern. (vid. Ann. 50. 1.)

- 17. The Angel of God. i. e. Christ; for in the next verse he speaks with the authority of Jehova. (c. 17. 2. and Annot. 16. 7.)
 - 18. A great nation. c. 17. 20.
- 19. God opened ber eyes. i. e. caused her to see the fountain which before she did not observe. So, Luk. 24. 31-2 K. 6. 17, 20.

- 20. And God was with the lad; and he grew and dwelt in the wilderness, and became an archer.
- 21. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.
- 22. And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:
- 23. Now therefore swear unto me here by God, that thou wilt not deal falsly with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.
 - 24. And Abraham faid, I will fwear.

20. God was with the lad. i. e. bleffed and prospered him, as the phrase usually signifies; (thus v. 22—c. 31. 3.—39. 2—21. 23—26. 3, 24—48. 21—Ruth. 2. 4—1 Chr. 22. 18—Jer. 42. 11—Hag. 1. 13—2. 4—Amos. 5. 14—Gen. 26. 28—28. 15, 20—Judg. 1. 19, 22.) it is often used by way of promise, vid. Ann. 26. 3.

And dwelt in the wilderness. Answerable to his character, c. 16, 12, where he was brought up by the bounty of shepherds. (Joseph. Hist. 1. c. 13.)

An archer. i. e. a warlike man, per fynecdochen.
21. Out of the land of Egypt. Her native country, c. 16. 1—which is a confirmation of the remark of the poet, Nescio qua natale solum dulcedine cunctos ducit.

22. At that time. i. e. while Abraham dwelt at Gerar. (c. 20. 1.) Sir. W. Ral. Hist. l. 2. c. 1. §. 6—(vid. c. 26. 26, 28.)

23. Vid. Ann. in 14. 23.

24. I will f-wear. An oath in some cases is not unlawful; (vid. Grot. In Matt. 5.34.) of which we have several inflances. Ch. 24. 9—14. 22—22. 16—25. 33—26. 31—31. 53—47. 31—Josh. 9.

- 25. And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.
- 26. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.
- 27. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

- 15—1 K. 18. 15—1. 29—Judg. 21. 5—Ezr. 10. 5—Neh. 5. 12—13. 25.—1 Sam. 20. 17—24. 22—2 Sam. 19. 23—Heb. 6. 13, 17—1 K. 8. 31—Ez. 20. 5—Pf. 110. 4—(vid. Ann. 14. 22.) Matt. 26. 63—2 Corr. 1. 23—11. 31—Gal. 1. 20—Phi. 1. 8. Rom. 1. 9.) and we are commanded to it Deut. 6. 13—10. 20—If. 45. 23—65. 16—Jer. 4. 2—12. 16—Pf. 63. 12—Ex. 22. 11—Thus oaths have been held facred (vid. Ann. 50. 6.) and though we are frictly charged to fwear not at all (Matt. 5. 34. & Jam. 5. 12.) yet this relates to oaths in common conversation, and the profane abuse of God's holy name upon trifling or no occasions; which is declared as a great sin; Ex. 20. 7—Lev. 19. 12—Ecclus. 23. 9—27. 14—as also is perjury. Ez. 17. 16, 18—Matt. 5. 33—Pf. 15. 5. Zech. 8. 16—Mal. 3. 5.
- 25. Abraham reproved Abemelech, &c. Before Abraham engaged in a covenant with Abimelech, he was defirous to adjust all former controversies, that he might have no pretences from past injuries to violate this league of confidence; for Abraham was fincere and honest in his intention, and willing to remove every shadow of dispute, which had and might hereafter disquiet him. So cautious every man ought to be who makes a covenant with his neighbour, especially if he confirms it by oath. Neither was it a small concern which Abraham here notices, for water being scarce in this country, (Jun. in loco) wells were valuable; and therefore Abraham's complaint was not frivolous, or as if he fought an occasion to decline the contract. Yet if water is here so remarkably scarce, why was Canaan described (Deut. 8. 7.) as a land of brooks of water, of fountains and depths, that spring out of vallies and hills? but this is only comparatively speaking, with respect to its neighbouring country, which is exceeded in convenience of water; but it by no means implies an absolute plenty of it, for all the Eastern climate is very dry.

- 28. And Abraham iet seven ewe-lambs of the flock by themselves.
- 29. And Abimelech said unto Abraham what mean these seven ewe-lambs, which thou hast set by them-felves?
- 30. And he said, For these seven ewe-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.
- 31. Wherefore he called that place Beer-sheba: be-cause there they sware both of them.
- 32. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.
- 33. And Abraham planted a grove in Beer-sheba, and called thereon the name of the Lord, the everlasting God.

- 32. Beer-sheba, which from Gerar is 12 miles. Here Isaac renewed this covenant, c. 26. 33.
- 32. They returned into the land of the, &c. Into that part of the country where they dwelt; for both Abimelech and Abraham were now in that land (v. 34.) They probably went to Gerar the metropolis, but Abraham staid at Beer-shaba, which were twelve miles from each other.
- 33. Planted a grove. He appropriated a particular fpot to the worship of God; and as he himself planted it, it seems to suggest that he intended to make some considerable abode in that place; as the next verse tells us he did. It certainly is not improbable that from this example the Heathens worshipped in groves; but which were at length wholly applied to idolatry, and therefore forbid (Deut. 16. 21.) and God afterwards threatened the Israelites for planting them. I K. 14. 15, 23.—(vid. Ann. c. 12. 8.)

34. And Abraham sojourned in the Philistines land

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AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold here I am.

2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah;

34. Many days. Many years most likely, for at Gerat Isaac was born and weaned.

Ann. Mundi 2145. Ant. Ch. 1859.

1. Gad did tempt Abraham. To try his virtue and piety. (Ecclus 44. 20.—Judith. 8. 26, 27.) Not to feduce him to evil; for in this fense God is said never to tempt any man. (Jam. 1. 13.) But it is the character of satan to tempt. (Matt. 4. 3—1 Thess. 3. 5.) Thus it is said satan provoked David to number Israel. (1 Chr. 21. 1.) and if this seems to be ascribed to God (2. Sam. 24. 1.) it is only because he suffered satan to tempt. God indeed is often represented as proving his servants to discover their temper and inclinations (as Ex. 16. 4—20. 20.—Pf. 105. 19—66. 9—17. 3—Deut. 8. 2—13. 3—Judg. 2. 22—3. 4—2. Chr. 32. 31—Wif. 3. 5, 6—Ecclus. 2. 5—Lev. 13. 9.—) yet it is for his own satisfaction, for though he needs nothing to testify of man, perfectly knowing what is in him, as being himself omniscient, (vid. Ann. 3. 11.) but if this is understood after the manner of men, (Ann. 3. 22.) it suggests to us, that God often exposes them to such temptations and difficulties to discover both to themselves and others the strength of their virtue.—Ecclus. 2. 5—1 Pet. 1. 7.

2. Thine only son; only either with respect to the promise (c. 21. 12.) of Sarah's breeding, or of his affection; the words unicus and dilectissimus being synonimous. (Grot. in loco.) so Pr. 4. 3.

Offer him there. A hard injunction, but which terminated in the greater triumph of his faith. To which refers, Heb. 11. 17—Jam. 2. 2-wid. Ann. c. 21. 14.

Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

- 3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
- 4. Then on the third day Abraham lift up his eyes, and faw the place afar off.
- 5. And Abraham said unto his young men, abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6. And

Upon one of the mountains. The spot where the Hebrews say Abel offered his sacrifice; where David afterwards sacrificed in the threshing stoor of Araunah the Jebusite (2. Sam. 24. 25.) and on which the temple was built, 2. Chr. 3, 1—Grot. in loco, et vid. Annot. 12.8.

Isaac bis son. Who was now twenty-five years of age. (Joseph Hist. 1. 1. c. 14.)

- 4. On the third day. This displays the strength both of his patience and faith; as he was three days in his journey, being 40 miles from Beersheba, to Mount Moniah. The constitution therefore was long between the commands of God and his promise, as it was strengthened by the dictates of nature. It however affords a fuller proof of his constancy, which could persevere against all the arguments of natural affection.
- 5. And come again to you. Abraham, fays the Apostle, (Heb. 11. 19.) accounting that God was able to raise up Isaac even from the dead; and therefore though he knew not the manner of his return, and how he should be preserved, here prophesied. (Jun. in loco.) But this opinion is too severe, for to think Abraham expected God would immediately restore his son to life, after he had sacrificed him, certainly detracts from the glory of this action; for had he known he was to receive his son alive again, what constancy and what faith would it so eminently have displayed? This expression of Abraham, seems therefore to be ill taken for a prophecy, as it includes no more than a promise to return; unless it was otherwise ordered by God; which is always understood where it is not expected, in such forms of speech (Jam. 4. 15.) The quotation from the Hebrews does not argue Abraham's belief, that God could, but that he would raise

6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son: and took the fire in his hand, and a knife: and they went both of them together.

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- 7. And Isaac spake unto Abraham his father, and said, My father: and he said, here am I my son. And he said, behold the fire and the wood: but where is the lamb for a burnt-offering?
- 8. And Abraham faid, My fon, God will provide himfelf a burnt-offering: fo they went both of them together.
- 9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.
- 10. And Abraham stretched forth his hand, and took the knife to slay his son,
- of heaven, and said, Abraham, Abraham: and he said, here am I.

12. And

up Isaac from the dead, and in his good time accomplish the promises in him.

- 8. God will provide, &c. This is meant prophetically, or to divert all further inquiry.
- 10. Abraham stretched forth, &c. This is an extraordinary and especial command of God, and therefore not to be imitated without the same commission and authority.
- 11. The Angel of the Lord called and said. God usually communicates his will to the world by the message of angels. As c. 18, 17—19. 12—31. 11—Dan. 8. 16—9. 22.—10.11—Zech. 1. 9, 14, 19—2. 3—Matt. 1. 20—2. 13. 19—Luk. 1. 13, 30—Act. 7. 53—23. 9—27. 23—Rev. 1. 1—22. 16—1. K. 13, 18—Gal. 3. 19—Heb. 2. 2.

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12. Now

- 12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not with-held thy son, thine only son from me.
- 13. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.
- Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen.
- 15. And the angel of the Lord called unto Abraham out of heaven a second time,

12. Now I know &c. Uttered after the manner of men, (Ann. 3. 22.) who from the outward professions and performances judge of the inward affections of the mind. The meaning of it is, by this act thou hast given an undoubted evidence sufficient to satisfy both thyself and others, of the sincerity of thy faith. And after this trial, (before which there were nine others, as Grotius in loco enumerates them) there seemed but little necessity of further consirmation.

Seeing thou hast not withheld thy son. Acts of obedience are the greatest arguments of a filial fear of God; they are therefore often united in scripture. As, Prov. 14. 2—Deut. 5. 29—6. 2—1. Sam. 12, 24—Eccles. 12. 13—2 Chr. 6. 31—Pf. 4. 4. Ecclus. 2. 15, 16.

14. Jehovah-jireh. i. e. The Lord will provide; in allusion to what he answered his son. (v. 8.)

In the mount of the Lord it shall be seen. Providebitur, it shall be provided. From this small act of God's providence, proceeded a proverb; and whenever men were overwhelmed with perplexities, of which themselves could foresee no probable issue, they were comforted in the consideration of God's providence; that as he had here provided for Abraham, so they trusted he would provide for them. Even now as formerly, we may expect his protection, if properly supplicated. (Wisd. 3. 9.—1 Pet. 5. 7—vid. Ann. 6. 7.)

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16. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17. That in bleffing I will blefs thee, and in multiplying I will multiply thy feed as the stars of the heaven, and as the fand which is upon the fea shore: and thy seed shall possess the gate of his enemies:

18. And

16. By myself have I sworn; because he could swear by no greater, as the Apostle observes. (Heb. 6. 13.) The promise made, c. 15, 5—is here confirmed by an oath.

Because thou hast done this thing. Though Abraham did not actually slay his son, yet his readiness to comply with God's commands, was accepted as the fact; the inclination being generally taken for the commission. (2 Corr. 8. 12.)

17. In bleffing I will blefs thee. Thus obedience brings its own reward—v. 18. Ecclus, 44. 21—46. 10—Tob. 4. 6—Ecclus. 1. 12, 13—Jer. 32. 39—Josh. 1. 8—Ezek. 18. 9—20. 11—Jer. 7. 23—11. 4—17. 25—Dan. 3. 30—6. 28—Tob. 1. 13.—Pf. 1. 1—15. 1—24. 5—18. 20—19. 11—37. 38—81. 14—84. 12—112. 1—119. 1, 2—1 Chr. 22. 13—Judith. 5. 17—If. 48. 18—Pr. 13. 21—8. 32—3. 16, 17—5. 29—7. 12—4. 1, 4—6. 3, 18, 24—10. 13—12. 28—Matt. 6. 33—Lev. 25. 18—26. 3—Deut. 11. 22—28. 1—30. 1—1 K. 2. 3, 4—2 Chr. 17, 3, 5—Job. 22. 25—36. 11—Pf. 5. 13—103. 17, 18—128. 1—2 Chr. 11. 17—Eccles. 8. 12—If. 1. 19—Jer. 22. 15, 16—1 Tim. 4. 8—(vid. Ann. c. 13. 2.)

As the stars of Heaven. (vid. c. 15. 5.)

As the fand. A metaphor very usual in scripture, by which is represented an offspring without number. Thus c. 32. 12—41. 49—Josh. 11. 4—Judg. 7. 12—1 Sam. 13. 5— 2 Sam. 17. 11—1 K, 4. 20—Ps. 78. 27—Isai. 48. 19—Heb. 11. 12—Jer. 33. 22—Hos. 1. 10.

The gate of his enemies. i. e. Their strength, their power and their empire. The gates were the strongest part of cities, in which were kept their arms and weapons of war, to defend themselves and annoy others. Thus c. 24.60—Mat. 16. 18.

- 18. And in thy feed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
- 19. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.
- 20. And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;
- 21. Huz his first born, and Buz his brother, and Kemuel the father of Aram.
- 22. And Chefed, and Hazo, and Pildash, and Jidlaph, and Bethuel.
- 23. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.
- 24. And his concubine, whose name was Reumah, she bare also Tebah, and Geham, and Thahash, and Maachah.

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18. (vid. Ann. 12. 3.)

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- 19. To Beer-feba. Where he had for fome time lived. c. 21. 33.
- 21. Huz. From this person Job was descended.
- 24. His concubine. This word is generally used in a good sense in scripture, for those women who were inseriour or rather secondary wives, as was Hagar, (c. 16. 3.) Keturah, (c, 25. 1.) Bilhah. (c. 30. 4.) Zilpah. (c. 30. 9.) (vid. Grot. in 25. 1.) of the difference between these and the principal wives, vid, Godwin's Antiq. 229th page, and the book of homilies, p. 233—The practice of keeping concubines, though it might take its rise from Lamech, (c. 4. 19.) yet it was in after times very common; and grew to a very great excess in the days of Solomon. (1 K. 11. 3—vid. Ann. 16. 3.)

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C H A P. XXIII.

- 1. AND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.
- 2. And Sarah died in Kirjath arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.
- 3. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

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(Anno. Mundi. 2145. Ant. Chr. 1845.)

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2. Is Hebron in the land of Canaan. It is supposed for the re-establishment of her health.

Abraham came to mourn for Sarah. From Beer-sheba which is fixteen miles from Hebron. Though Junius in loco seems to infinuate that he was then with her, and came only out of his own tent into her's; for it was the custom, as he observes in c. 18. 10. for the husband and wife to inhabit different tents. So Grot. in Gen. 24. 67, which is confirmed Gen. 31. 33—24 67. However upon the purchase he made, (v. 17.) he settled at Hebron with his son Isaac. (c. 24 67.)

To mourn. To this custom of mourning for the dead (vid. Ann. 47. 41) were in after ages added many ceremonies. (vid. Dr. Ham. in Matt. 9. h.)

And to weep for her. We are lawfully permitted to bewail the death of our friends; and express a concern for their loss, (vid. Ann. 27. 41 & 50. provided we do not exceed the bounds of reason and moderation. Gen. 27, 41—35. 8—50. 3—1 Macc. 9. 20—13. 26—Joh. 11. 35—1 Sam. 25. 1—1 K. 13. 30—Numb. 20. 29—Deut. 21. 13—34. 8—2 Sam. 1. 12, 17—3. 32—2 Chr. 35. 25—Judith. 16. 24—Ecclus. 22. 11—38. 16, 17, 23—Gen. 37. 34—1 Macc. 2. 70—And though God forbad Ezekiel to make lamentation for his wife, (24. 16) yet this was only symbolical of what the Jews should do upon their calamities, (v. 24) which should be so great as to exceed all forrow, and so pressing as to render their senses stupid and inanimate.

- 4. I am a stranger and sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.
- 5. And the children of Heth answered Abraham, faying unto him,
- 6. Hear us, my lord: thou art a mighty prince amongst us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.
- 7. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.
- 8. And he communed with them, faying, If it be your mind that I should bury my dead out of my fight; hear me, and intreat for me to Ephron, the son of Zohar:
- 9. That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as

the service of the transfer of the contract of

- 4. I am a stranger and a sojourner with you; and therefore have no possession here; which shews the reasonableness and necessity of his petition. (Vid. Ann. 17. 8)
- 6. Thou art a mighty prince. Princeps dei, is the Latin version, a prince of God. It is usual in Scripture to call things which are superiour and most excellent in their kind, by the name of God. Thus c. 30. 8—35. 5—Pf. 36. 6—Ex. 3. 1—Jon. 3. 3—1 Sam. 14. 15—10. 5—Pf. 80. 10—104. 16—Cant. 8. 6—Ezek. 1. 24—10. 5—Job. 37. 10—Act. 7. 20—1 Thess. 4. 16—2 Corr. 11. 2—Rev. 15. 2—Joh. 6. 28.
- 7. And bowed himself. In token of gratitude and respect. (Vid. Ann. 18. 2.)

58. Intreat for me to Ephron the son of Zohar:

29. That we may give, &c. Act 7. 16. may be referred to this place, fays a learned commentator, and eafily reconciled by supposing

as much money as it is worth he shall give it me, for a possession of a burying place amongst you.

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- 10. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, faying,
- 11. Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee: bury thy dead.
- 12. And Abraham bowed down himself before the people of the land.
- 13. And he spake unto Ephron in the audience of the people of the land, faying, But if thou will give it, I pray thee, hear me: I will give thee money for the field: take it of me and I will bury my dead there.

ing Zohar and Ephron to be the same person under different names. (But vid. Ann. 33. 19.)

10. Ephron dwelt among the children of Heth. Sedebat inter filios, was one of the company to whom Abraham applied (Jun. in loco.) and this the readiness of his answer seems to confirm.

Of all that went in at the gate, &c. i. e. of all the people of the city.

His city. This feems to distinguish Ephron as the principal man of the place, which the next verse also confirms. But whether it may be understood here, as in c. 34. 20.—36. 32, 35, 39—1 Sam. 28. 3— Gen. 41. 10—Ruth. 3. 11—1 Macc. 2. 7—may be doubted; for the expression is not generally of this importance, but usually signifies no more than the distinction of place or nation. Thus c. 34. 24-1 Sam. 1. 3-1 K-22. 36-Ezr. 2. 1-Judg. 14. 3, 16-Efth. 7. 3, 4-

S11. The field give I thee, &c. 13. I will give thee money, &c. Hence appears the generosity of Ephron in freely offering his field, and of Abraham in refusing it. We have an instance of the same kind in 2 Sam. 24.

- 14. And Ephron answered Abraham, saying unto him,
- 15. My lord, hearken unto me: the land is worth four hundred shekels of silver: what is that betwixt me and thee? bury therefore thy dead.
- 16. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the filver, which he had named in the audience of the sons of Heth, sour hundred shekels of silver, current money with the merchant.
- 17. And the field of Ephron, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field that were in all the borders round about, were made fure
- 18. Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.
- 19. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the fame is Hebron in the land of Canaan.

20 And

- 16. Abraham weighed to Ephron; i. e. gave him what he demanded; for money was antiently paid by weight and not by calculation. This is confirmed, Gen. 43. 21—Exod. 22. 17—1 K. 20. 39—Eth. 3. 9—Job. 28. 15—Ifai. 55. 2—Jer. 32. 9—Zech. 11. 12—1 Chr. 21. 25.
- 17. And the field of Ephron, &c. Moses is here very particular in enumerating all the circumstances of the purchase, that the posterity of Abraham might be informed of the right they possessed to this place in Canaan; a surety of the land before Mamre, near Hebron, (c. 13. 18.) which Jacob as particularly described upon another account; c. 49. 29, 30.
- 19. Buried Sarah. We observe by this, that in the early ages of the world, they were careful of the decent interment of their dead; supposing it inhuman to neglect and expose them to the view and violence of all; (v. 4. Tob. 1. 17.) and which God threatens, as a curse to wicked men. (1 K. 21. 19—23, 24—2 K. 9. 10. Jer. 22. 19.—Pf. 79. 2—Jer. 8. 2—16. 4—25. 33—19. 7. Eccles. 6. 3—1 K. 13. 22—14. 11, 13—16. 4—2. Mac. 13. 7.)

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20. And the field and the cave that is therein were made fure unto Abraham, for a possession of a burying-place, by the sons of Heth.

CHAP. XXIV.

AND Abraham was old and well stricken in age: and the Lord had bleffed Abraham in all things.

- 2. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:
- 3. And I will make thee fwear by the Lord, the God of heaven and the God of the earth, and thou shalt not take a wife unto my son of the daughters of the Canaanites amongst whom I dwell:

4. But

Anno Mundi 2148. Ant. Ch. 1856.

1. Abraham was old, &c. He was now 140 years old, as may be gathered from c. 25. 20. compared with c. 21.5.

Blessed Abraham in all things. Explained in v. 35, 36.

2. His eldest servant. Viz. Eliezer, mentioned c. 15. 2.

Put I pray thee thy hand under my thigh. This, as lifting up the hand (c. 14. 22.) was a ceremony used in taking an oath; the same we see, c. 47. 29. This ceremony is interpreted by some as a sign of subjection, for we find it used only as a token of inferiors to superiors: others as a mystery of circumcision: others more probably understand it to be a mysterious signification of Christ, the promised seed, who was to proceed from Abraham. The same phrase is used Gen. 46. 26.—(Godwin's Antiq. p. 245.)

3. Of the daughters of the Cananites. They were a wicked people, and might perhaps entice him from the worship of the true God. Thus c. 28. 2—as we find it often verified. Gen. 6. 2—Judg. 3. 6—1 K. 11. 4, 8—Eze. 9. 1, 2—2 Chr. 21. 6— On which account such marriages were afterwards forbid. Deut. 7. 3, 4—Ex. 34. 16—Josh 23. 12—2 Cor. 6. 14—Ezr. 9. 12—Neh. 10. 30—13. 25.

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- 4. But thou shalt go unto my country, and to my kindred, and take a wife unto my fon Isaac.
- 5. And the fervant faid unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camen?
- 6. And Abraham faid unto him, beware thou, that thou bring not my fon thither again.
- 7. The Lord God of Heaven which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, unto thy feed will I give this land; he shall fend his angel before thee, and thou shalt take a wife unto my fon from thence. 8. And

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- 4. Unto my country. i. e. Into Mesopotamia, (v. 10.) to Haram. (c. 27, 43. and c. 28. 2, 10. compared with c. 29. 4, 5.) vid. Ann. 11.
- And to my kindred. To the family of Nahor his brother c. 11. 20. for there Abraham directly fent him. (Joseph. Hist. 1. 1. c. 16.) Tho' Nahor's family was not altogether free from idolatry, that popular disease of all nations, (Gen. 31. 19.) yet it might be less infected; and therefore not so dangerous to marry his son to one of that family. Isaac was now 40 years old (c. 25. 20.) Isaac afterwards took the same care for Jacob. c. 28. 2.
- 6. Beware that thou bring not my fon &c. i. e. Do not engage for him to live there with a wife, but bring the woman hither to him. This caution is again repeated, that he might not return to fettle in that country, which Abraham and his posterity were commanded to forfake. c. 12. 1.
- 7. He shall fend, &c. He had a full affurance in the providence of God; which teaches us, that we may confidently depend upon his affiftance in our righteous undertakings.
- 7. His Angel. i. e. Christ, often stiled Jehovah. (v. 27, 48. vid. Ann. 16. 7.)

8. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

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- 9. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.
- of his master, and departed; (for all the goods of his master were in his hands:) and he arose, and went to Mesopotamia, unto the city of Nahor.
- the city by a well of water, at the time of the evening, even at the time that women go out to draw water.
- 12. And he faid, O Lord God of my mafter Abraham, I pray thee, fend me good speed this day, and shew kindness unto my master Abraham.

13. Behold,

- 8. If the woman will not be willing, &c. This again confirms all promifory oaths to be conditional.
 - 9. And fware to bim. Vid. Ann. 21. 24.
- 10. In his hand. i. e. Under his care and protection; he might therefore furnish himself as he pleased for his journey.

City of Nabor. i. e. Haran. (c. 27. 43—and c. 28. 2. 10. compared with c. 29. 4.)

- 11. To kneel down. i. e. To repose themselves; as that is the posture which camels take their rest.
- 12. And be faid O Lord God. We ought by this example to pray, and apply ourselves to God in all our undertakings. Thus, c. 32. 9—2 K. 4. 33—1 K. 8. 44—Judith. 13. 4.—Act 1. 24—6. 6—13 3—28. 8—Heb. 4. 16—For it is our duty in every condition, and at all times, to recommend ourselves to God in prayer. (Pf. 37. 5—65. 2—5. 2, 3—Jam. 1. 6, 7—Rom. 12. 12—1 Thess. 3. 10—5. 17—Eph. 6. 18—Mic. 8. 21—Col. 4. 2—1 Tim. 2. 8—Phil. 4. 6—Matt. 26. 41—Mark. 13. 33—Ecclus. 38. 9.—1 Pet. 4. 7—Tob, 6. 17—Jer.

- 13. Behold, I stand bere by the well of water; and the daughters of the men of the city come out to draw water:
- I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shown kindness unto my master.
- 15. And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

Jer. 14. 7-29. 7, 12—Luk. 18. 1—Judith. 4. 10)—of the efficacy of prayer, vid. Ann. 25. 21—This by good men has been constantly practifed. (1. Sam, 1. 10—2 K. 20. 2—Neh. 2. 4—Jon. 2. 1—Pf. 18. 5—55. 18—102. 1, 2—Jer. 32. 16—Dan. 6. 10—1 Mac. 3. 50—4. 30—7. 40.—Matt. 26. 39—Luk. 22. 41, 44—Act. 1. 24—6. 6—10. 2—13. 3—14. 23—16. 25—20. 36—21. 6—2. Corr. 12. 8. vid. Ann. 46. 1.) And we have various instances of solemn prayers. (Deut. 9. 26—1 K. 8. 22—2 K. 19. 15—1 Chr. 29. 11.—Ezr. 9. 5—Neh. 1. 4—Jer. 32. 17—Dan. 9. 4.—Wisd. 9. 1—Ecclus. 36. 1—Bar. 2. 11—Song. 3. Child. 1. &c.—Manasses prayer. 2. Mac. 1. 24—Act. 4. 24—2 Chr. 20. 6.)

God of my master. He gives God this character, as having so eminently displayed his power in the interest of Abraham.

14. Let it come to pass. He desires here a sign, not from a superflitious but a truly pious emotion; for the event shews he was moved by divine instinct, in his more vigorous and successful proceeding. (Jun. in loco) a similar instance we have, I Sam. 14. 9. &c.

She that thou hast appointed. Thus Tob. 6. 17—For as Solomon observes, a prudent wife is from the Lord, (Prov. 19. 14.) Thus Ecclus. 26. 3, 14, 23.

15. Rebekah came out. God effectually attends to those prayers, which are offered up according to his will. (1 Joh. 5. 14. Vid. Ann. 25. 21.)

With her pitcher upon her shoulder. It was part of the virgin's bufiness to water the flocks in those days. (c, 29.9—Ex. 2. 16.) Grot, in loco.)

18. She 16. And the damsel was very fair to look upon; a virgin? neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

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- 17. And the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher.
- 18. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.
- 19. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.
- 20. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.
- 21. And the man wondering at her, held his peace, to wit, whether the Lord had made his journey prosperous, or not.
- 22. And it came to pass as the camels had done drinking, that the man took a golden-ear-ring, of half a shekel weight, and two bracelets for her hands, of ten shekels weight of gold;

23. And

- 18. She bafted. This reminds us how ready and expeditious one ought to be in acts of charity and benevolence to another.
- 21. The man wondering at her. He was aftonished to see every thing so exactly answer his request; v. 14.
- 22. Ear ring.—(vid. Ann. 35. 4.) Properly a jewel for the nose, Such are still in use among the Indians (Grot. in v. 47.) and this the 47th verse confirms; for the words there in the Latin version are, imposiu monile naso ejus. (Jun. in loco.)

- 23. And faid, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?
- 24. And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.
- 25. She faid moreover unto him, we have both straw and provender enough, and room to lodge in.
- 26. And the man bowed down his head, and worshipped the Lord.
- 27. And he said, blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren.
- 28. And the damsel ran and told them of her mother's house these things.
- 29. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.
 30. And
- 26. Worshipped the Lord. It was but reasonable he should adore and magnify God, who had hitherto blessed him with good success, and had now given him hopes of a happy conclusion. The goodness of God unquestionably demands our perpetual thanksgiving and praise; (vid. Ann. 8. 20.) Ps. 107. 1, 8-95. 6, 7-Ex. 15. 1-Judg. 5. 2. 2 Chr. 20. 26-Ps. 18. 50-63. 4-118. 27, 28-100. 3, 4-Tob. 8. 15-11. 14, 15-Gen. 47. 31-Neh. 9. 5. &c.-Deut. 8. 10.
- 27. Who hath left destitute my master of his mercy. i. e. Who still continues his mercy to my master.

The Lordled me, He ascribes his success not to his own good fortune, but to the providence of God; (vid. Annot. 28. 13.) as all good men do. c. 41. 16—45. 8—31. 42—Josh. 10, 42—Ps. 18. 39—44. 2—144. 10—Judg. 15. 18—12. 3—1 Chr. 11. 14—2 Chr. 20. 27—2 Sam. 23. 10.—While wicked men attribute all their success to themselves. Deut. 8. 17—32. 27—2 K. 18. 33. &c.—Hab. 1. 16—Judg. 7. 2—Is. 10. 13.

Brethren. i. e. Relations. Vid. Ann. 13. 8.

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- 30. And it came to pass when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and behold, he stood by the camels at the well.
- 31. And he said, Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels.
- 32. And the man came into the house and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet, that were with him.
- 33. And there was fet meat before him to eat: but he faid, I will not eat, until I have told mine errand. And he faid, Speak on.
 - 34. And he said, I am Abraham's servant.
- 35. And the Lord hath bleffed my master greatly, and he is become great: and he hath given him flocks, and herds, and filver, and gold, and men servants, and maid-servants, and camels and asses.

36. And

- 29. Laban ran out unto the man. He is transported between wonder and curiofity, and makes all possible haste to invite him to his house. So eager of satisfaction are people thus affected!—Thus, c. 29. 13—Act. 3. 11.
- 32. He ungirded. i. e. Laban ungirded, &c. So hospitable were mankind in those days. (vid. Ann. 18. 3.) which fully upbraids the fordid temper of more modern times.

Water to wash his feet. (Vid. Ann. 18. 4.)

33. He faid, I will not eat until I have told mine errand. Thus folicitous are good fervants of their master's business, paying more regard to it than to their own necessities; whose duty we have more fully explained, Eph. 6. 5. &c.—Col. 3. 22. &c. Tit. 2. 9.

36. When

- 36. And Sarah my master's wife bare a fon to my master when she was old; and unto him hath he given all that he hath.
- 37. And my master made me swear, saying, thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:
- 38. But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.
- 39. And I said unto my master, Peradventure the woman will not follow me.
- 40. And he said unto me, the Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.
- 41. Then shall you be clear from this my oath, when thou comest to my kindred; and if they give thee not one, thou shalt be clear from my oath.
- 42. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go:
- 43. Behold, I stand by the well of water: and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;
- 44. And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son.

 45. And
 - 37. My master made me swear. v. 3. &c.
 - 40. Send his angel. (Vid. Ann. 28. 12.)
- 44. Whom the Lord bath appointed. A good wife being the gift of God. v. 14.

- 45. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.
- 46. And she made haste, and let down her pitcher from her shoulder, and said, Drink and I will give thy camels drink also: so I drank, and she made the camels drink also.
- 47. And Iasked her, and said, Whose daughter art thou? and she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earning upon her sace, and the bracelets upon her hands.
- 48. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.
- 49. And now if ye will deal kindly and truly with my master, tell me; and if not, tell me: that I may turn to the right hand or to the left.

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- 45. Speaking in mine beart. So that it was not a vocal but a mental prayer. This expression is thus explained, 1 Sam. 1. 13.
 - 47. I put the ear-ring. v. 22.

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- 48. My master's brother's daughter. i. e. Grand-daughter, according to the usage of the Hebrews. (vid. Ann. 20. 12.) for Rebekah was daughter of Bethuel, the son of Nahor who was Abraham's brother. (c. 22. 20. &c.)
- 49. If we deal, &c. He applies himself to the father and brother for their consent, before he addresses Rebekah herself; so reasonable and religious it is to consult the parent, before the daughter in a case of this kind. (Thus, c. 29. 18—34. 6. Tob. 6. 12.) The phrase of taking a wife for our son, or giving our daughter in marriage, used both in the old and new Testament, supposes the parents concurrence necessary in marriage. (As Deut. 7. 3.—1 Corr. 7. 38. Gen. 29. 19—34. 8—38. 14—Ex. 22. 17—2 K. 14. 9—Judg. 21. 1—Ezr. 9. 12—Neh. 10. 30—13. 25—1 Sam. 18, 17—Jer. 29. 6.

- 50. Then Laban and Bethuel answered, and said, the thing proceedeth from the Lord: we cannot speak unto thee bad or good.
- 51. Behold, Rebekah is before thee, take ber, and go, and let her be thy master's son's wife, as the Lord hath spoken.
- 52. And it came to pass that when Abraham's servant heard their words, he worshipped the Lord, bowing bimself to the earth.
- 53. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

That I may turn to the right hand or to the left. Grotius (in loco) makes this passage refer to the places, where the Ishmaelites and Lot with his family dwelt, the right hand he applies to the Ishmaelites, the left to Lot and his family; as if the servant meant, Tell me whether you will consent to give Rebekah to my master's son, that if you refuse, I may seek him a wife among the seed either of Ishmael or Lot; but Junius (in loco) understands it to be opposed only to the right way in the verse before; as it is frequently used in scripture, (Numb. 20. 17—Josh. 1. 7—22. 26—Deut. 2. 27—5. 32—28. 14—2 Sam. 2. 21—1 Mac. 5. 46.) and to denote only generally and proverbially, that I may take some other course.

- 50. We cannot speak unto thee bad or good. We can say nothing to the matter as the phrase signifies. (c. 31. 24, 29—2 Sam. 13. 22.) But Bishop Patrick understands the words, we can no way contradict it, the thing appearing to proceed from the Lord (in loco.) Yet why should they reply in this manner, persuaded, as they seem to be, of God's particular concern in this affair, and actually giving their confent in the next verse?
 - 51. As the Lord hath spoken. Hath declared by these signs.
 - 52. Worshipped the Lord. (Vid. Ann. in v. 26.)
 - 53. Jewels of filver. (Vid. Ann. 35. 4.)

54. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, send me away unto my master.

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- 55. And her brother and her mother faid, let the damfel abide with us a few days, at the least ten; after that she shall go.
- 56. And he said unto them, hinder me not, seeing the Lord hath prospered my way: send me away that I may go to my master.
- 57. And they faid, we will call the damfel, and enquire at her mouth.
- 58. And they called Rebekah, and faid unto her, wilt thou go with this man? and she faid, I will go.
- 59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60. And

- 54. Send me away unto my master. His impatience was very great to assure his master of his happy success. v. 56.
- 55. Let the damfel abide with us a few days. Some from hence conclude the distance between the espousals and confirmation of marriage; though this request rather implies a tenderness of affection, as being unwilling so suddenly to part from her (Godwin's Antiq. p. 230.) and that she might have time before her departure to take leave of her friends.
- 58. Wilt thou go with this man? Hence we may learn, that the confent of the daughter is as necessary toward marriage (Numb. 36. 6.) as that of the parent, v. 49. and that she ought not to marry without his approbation; nor ought he to dispose of her in wedlock but with her own consent.
- 59. Rebekab their fifter. Their near relation, as the Hebrews generally use the word, (vid. Ann. 12. 13.) for she was properly only Laban's sister. v. 29.

And her nurse; viz. Deborah; mentioned c. 35. 8—(Jun. in loco)
60. Biessed

- 60. And they bleffed Rebekah, and faid unto her, Thou art our fifter, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.
- 61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.
- 62. And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.
- 63. And Isaac went out to meditate in the field at the even-tide: and he lift up his eyes, and saw, and behold the camels were coming.
- 64. And Rebekah lift up her eyes, and when the faw Isaac, she lighted off the camel.
- 65. Fer she bad said unto the servant, What man is this that walketh in the field to meet us? and the servant
- 60. Bleffed Rebekab. Prayed God to make her fruitful, and her posterity victorious over their enemies.
- Be thou mother, &c. Fruitfulness was always accounted a great blessing, (c. 49. 25—30. 13—Deut. 7, 13—28. 4.) which made the Psalmist insert a numerous offspring in the catalogue of those blessings, with which he who feared the Lord, should be made happy (Ps. 128) for the same reason barrenness has been considered a reproach, (c. 30. 23—Is. 4. 1—Luk. 1. 25—Ecclus. 42. 10.) and insticted as a punishment. (Ann. 16. 2.)

The gate of those. Vid. Ann. 22. 17.

- 62. Dwelt in the fouth country. In regione meridiana Canabanææ, fays Junius in the fouthern part of Canaan at Hebron; with his father, (c. 23. 2. compared with c. 24. 67.)
- 65. It is my master. i. e. My young master, as the son of my master.

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vant had faid, It is my mafter: therefore she took a veil and covered herself.

- 66. And the servant told Isaac all things that he had done.
- 67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

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She took a veil, and covered herfelf. This in virgins was a token of referve and chastity, in wives of modesty and subjection. (Vid. Ann. 20. 16.)

67. Sarab's tent. Vid. Ann. 23. 2.

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Took Rebekah, and she became his wife. In the first ages we meet with no formality in uniting man and wife. Mutual consent then made marriage; as c. 38. 2—Tob. 7. 13—and though fince the inhabitants of the world are grown so numerous, a publick and solemn celebration of marriage is necessary, both to fix and ascertain the legitimacy and succession in families; yet the simplicity of those early days needed no such solemn rules in their nuprials, but reciprocal consent was the badge of their union.

He loved her. This is the duty of every husband. Ephes. 5. 25, 28, 33—Col. 3. 19—Gen. 2. 24—Vid. Ann. 20. 16.

Ifaac was comforted. He found in Rebekah all that tenderness and care which he had lost in the death of his mother. These are the comforts of a good wise, and great is the advantage to the husband. (Prov. 12. 4—18. 22—31. 10—Ecclus. 7. 19—25. 8—26. 1—26. 13—36. 24)—but a bad wise is a continual torment. (Prov. 19. 13—21. 9. 19—27. 15—Ecclus. 25. 16—26. 7, 23.)

After his mother's death; which was past nearly three years. (Jun. in loco. c. 25. 20. comp. with c. 17. 17—23. 1.)

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C H A P. XXV.

Then again Abraham took a wife, and her name was Keturah.

- 2. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
- 3. And Jokshan begat Sheba, and Dedan. And the fons of Dedan were Asshurim, and Letushim, and Leummim.
- 4. And the fons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: and these were the children of Keturah.
 - 5. And Abraham gave all that he had unto Isaac.
- 6. But unto the fons of the concubines which Abraham had, Abraham gave gifts, and fent them away from Isaac
- 1. Again Abraham took a wife. Whether this was before, as some are of opinion, or after the death of Sarah, as others, does not much fignify; for Keturah was no other than his concubine, as the word is used, c. 22.24.—Vid. Ann. in loco; and this is confirmed, v. 6.
- 2. And she bare bim. These children are also recorded, (1 Chr. 1. 32.)
- 5. Gave all that he had unto Isaac. As he designed c. 24. 36—who was appointed his heir by God, (c. 15. 4) very ancient therefore is the custom of leaving the whole inheritance to a single heir, bequeathing only gifts and legacies to the other children. (v. 6.) Thus also 2. Chron. 21. 3.)
- 6. The fons of the concubines; viz. of Hagar and Keturah. (Vid. Ann. 22. 24.)

Gave gifts. Vid, Ann. to the preceding verse.

Isaac his son (while he yet lived,) eastward, unto the country.

- 7. And these are the days of the years of Abraham's life which he lived; an hundred three score and fifteen
- 8. Then Abraham gave up the ghost, and died in a good old age; an old man, and full of years; and was gathered to his people:
- o. And his fons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the fon of Zohar the Hittite, which is before Mamre;
- 10. The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his bin . mele ere the fines of Ith meel, and thele are

by their rowns, and by user cardies away

And fent them arway. Lest after his death they should dispute with Isaac concerning the inheritance.

8. Abraham gave up the ghost. Died without pain; in this sense, as Grotius observes, the word is used among the Hebrews; but however, it may be understood here, and v. 17-c. 35. 29-and 49. 33-yet it is not generally of this fignification, as Job. 14. 10-Lam. 1. 19 .-That no more feems to be intended in the common use of the expresfion, than breathing out our last, or expiring, as it is explained, c, 35. 18.

And died. Abraham's death is here mentioned by way of anticipation. (vid. Ann. 35. 29.) for Essau and Jacob were born some time before he died (vid. Ann. v. 22) though their birth is related after,

In a good old age. According to promife, c. 15. 15.

Full of years. A common term for a very old man. Thus 35. 29-1 Chr. 23. 1-29. 28-2 Chr. 24. 15-Job. 42. 17.-These passages will explain this, where the word full is only in the original. (Grot. an loco.)

Gathered to his people. (Vid. Ann. 15. 15.)

9. His sons Isaac and Ishmael. The like we find in c. 35. 29. 11. Lanc

- that God bleffed his fon Isaac; and Isaac dwelt by the well Lahai-roi.
- 12. Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:
- by their names, according to their generations: the first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
 - 14. And Mishma, and Dumah, and Massa,
- 15. Hadar, and Tema, Jetur, Naphish, and Kedemah:
- 16. These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.
- 17. And these are the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost, and died, and was gathered unto his people.
- 18. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria; and he died in the presence of all his brethren.

- 11. Isaac dwelt by the well Lahai-roi; which from Hebron was fix-teen miles; and here he lived after his father's death.
 - 12. Bare unto Abraham (c. 16. 15.)
- 16. Twelve princes. According to the promise, c. 17. 20—which is remembered also with some small variation in 1 Chr. 1. 29,
- 18. He died. He fell, as the margin says, and most properly: i. e. his lot fell to dwell in the presence of all his brethren, according to the promise, c. 16. 12. For this does not relate to his death, but to his

- 19. And these are the generations of Isaac Abraham's fon: Abraham begat Isaac.
- 20. And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.
- 21. And Isac intreated the Lord for his wife, because the was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

his habitation, as the former part of the verse directs; and is here mentioned in confirmation of God's truth, evidenced in the accomplishment of his promise.

In the presence of all his brethren. Vid. Ann. 16. 15.

20. The Syrian. So called not because he was of that nation, but because he lived there, c. 28. 2. On which account Jacob is so stilled, (Deut. 26. 5.) though born in Canaan.

21. Ifanc intreated the Lord. Vid. Ann. 24. 12.
Was barren; and had been fo for twenty years. (v. 26. comp. v. 26.)

The Lord was intreated. God will always answer the petitions of the righteous. (c, 35. 3-17. 20-24. 15-Pf. 4. 3-18. 5, 6-120. 1-6. 9-81. 7-Prov. 15. 29-Jonab. 2. 10-3. 10-2 Sam. 24. 25-Job.22. 27-Luk. 1. 13-Jam.5, 17, 18-1 Chr. 5. 20-1Sam. 1. 27-7. 9-12. 11, 18-2 Chr. 32. 20. 21-33. 13-2 K. 4. 33. 19. 20-6. 17, 18-1 Joh. 3. 22-Jud. 4. 13-Tob. 3. 16 Num. 20-2 K. 20. 5, 11-Act. 10. 31-1 Pet. 3. 12-Pf. 3. 4-66. 16. vid. Ann. 24. 12.) and therefore prayer is not only our duty, but our privilege, as we are promifed they will be heard. (Pf. 50. 15-34. 15, 17-91. 15-145. 19-Matt. 7. 7, 8-18. 19-21. 22-Joh. 14. 14-15. 7-16. 23-Jam. 1. 5-1 Joh. 5. 14-Job. 22. 27-Zech. 13. 9-2 Chr. 7. 14.) But to the prayers of the wicked God has no refpect. (c. 4. 5-If. 1. 15-59. 2-Jer. 11. 11, 14-Job. 27. 9-35.13-Ezek. 8. 18-Mic. 3. 4. Joh. 9. 31-Jam. 4. 3-Am. 5. 21-Pr. 1. 28-15. 8-28. 9-Jer. 14. 12-6. 20-Pf. 66. 16.)

22. The

- 22. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord.
- 23. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.
- 24. And when her days to be delivered were fulfilled, behold there were twins in her womb.
- 25. And the first came out red, all over like an hairy garment: and they called his name Esau.

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22. The children fruggled. This contention between the children, yet unborn, was a presage of the difference which should for ever exist between their two samilies. (Amos. 1.11—Obad. 10—Ezek. 35.5.)

To enquire of the Lord. By the mouth of Heber, who was yet alive (Grot. in loco.) though most probably by Abraham, who is stilled a prophet, (c. 20.7—Jun. in loco.) for though his death is before related, (v. 8.) and which, therefore, may be the reason of the affertion of Josephus, that Rebekah's conception was after the death of Abraham; (Hist. 1. 1. c. 18.) yet he lived fifteen years after this birth, being at this time but 160 years old. For these children were born to Isaac when sixty years old, (v. 26), who was himself born when Abraham was an hundred years old, (c. 21.5) and therefore tho' Heber was certainly alive at this time, as appears from c. 11. 17. compared with the ages recorded afterwards, yet he is never said to be a prophet, as Abraham is; neither had he been a prophet, would she have consulted him, when Abraham was alive, whom she knew better.

- 23. The elder shall serve the younger. For the younger shall obtain both the birth right (v. 33) and the blessing (c. 27. 29, 36.) This was likewise accomplished under David (2 Sam. 8. 14. vid. Ann. 4.7.)
- 25. All over like an hairy garment. The roughness of his skin dis-

26. Took

- 26. And after that came his brother out, and his hand took hold of Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.
- 27. And the boys grew: and Esau was a cunning-hunter, a man of the field; and Jacob was a plain man dwelling in tents.
- 28. And Isaac loved Esau, because he did eat of bis venison: but Rebekah loved Jacob.
- 29. And Jacob fod pottage: and Esau came from the field and he was faint.
- 30. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

26. Took bold on Efau's heels; as though he would have detained him from the primo-geniture.

Isaac was threescore years old. God exercised both the faith and patience of Isaac, as he had Abraham's, before he gave him a child; viz. for twenty years, (comp. v. 20.)

27. A man of the field. A favage temper, delighting in the flaugh-

A plain man. A man of honesty and simplicity, following the employment of a shepherd, and dwelling in tents, after the example of Jabal, (c. 4. 20.) But how rigidly he answers this character, let his taking advantage of Esau in obtaining his blessing, (c. 27.) and of Laban in procuring the best of his slock, (c. 30) declare. We are therefore to understand it, that he was a retired man, fond of domestic occupation and employed in the preservation of his cattle.

- 28. Ifaac loved—Rebekah loved. As the disposition of their sons was more suitable to their own tempers; simile simili gaudet.
 - 30. I am faint. Fatigued with the exercise of his sports.

His name called Edom. Which fignifies red; from the red colour of this pottage, which he so eagerly desired, he had his name; or it might

31. And Jacob said, sell me this day thy birth-right.

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- 32. And Esau said, behold, I am at the point to die sand what profit shall this birth-right do to me?
- 33. And Jacob faid, fwear to me this day? and he fware unto him: and he fold his birth-right unto Jacob.
- 34. Then Jacob gave Esau, bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised bis birth-right.

C H A P. XXVI.

AND there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar, 2. And

rnight have been from the redness of his hair (v. 25.) he is however often stiled by this name, as also the country where he lived. (Vid. Ann. 35. 3.)

32. I am at the point to die. Either ready to faint for want of sustenance, (Joseph. Hist. 1. 2. c. 1) or (as Jun. in loco.) daily exposed to the danger of death in pursuing the wild beasts.

33. He fware unto bim: (Vid. Ann. 21.24.)

He fold. This happened about 50 years before his death. Ann.

Mund. 2188-Ant. Chr. 1816.

His birth-right. Which was a holy privilege, on which were entailed all the bleffings of heaven; and therefore, because he valued it not, as the next verse says, he is called by the apostle a prosant person. (Heb. 12. 16.) For to the first born belonged a right of offering sacrifice, and all other sacerdotal acts. (Numb. 3. 12, 41—8. 16) as also pre-eminence (vid. Ann. 4. 7.) and a double portion. (Deut. 21. 17. Dr. Hammond's Annot. Heb. 12. f. h.)

1. In the land, of Canaan.

In the days of Abraham. (Vid. c. 12. 10.)

Unto Abimelech. In affurance of that league of friendship, which had been mutually made between himself and Abraham his father, about

2. And the Lord appeared unto him, and faid, Go not down into Egypt: dwell in the land which I shall tell thee of:

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- 3. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father:
- 4. And I will make thy feed to multiply as the ftars of heaven, and will give unto thy feed all these countries: and in thy feed shall all the nations of the earth be blessed.
- 5. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6. And

about 80 years before. (c. 21. 31.—Joseph. l. 1. c. 18.) Tho' from that distance of time it is most probable he was the son of that Abimeleck; for all the kings of that country, were for many ages called by this name; as those of Egypt were by the name of Pharoah; and of other countries by one common name.

Unto Gerar. Which from Lahai-roi, where he dwelt, (c. 25. 11.) was eight miles.

2. Appeared unto bim. Either in a vision or a dream.

Go not down into Egypt. For thither, it seems, after the example of his father (c. 12. 10) he intended to have gone to avoid the famine.

- 3. I will be with thee. An affurance of God's extraordinary power and protection; which we find frequently promifed, to raife courage and confidence in those to whom it was given. (v. 24. c. 31. 3—Ex. 3. 12—Deut. 31. 8, 23—Josh. 1. 5, 6—Jud. 6. 16—1 K. 11. 38—Is. 43. 2, 5—Jer. 1. 8—Ezek. 3. 9—Lev. 25. 45—Matt. 28. 20—Act. 18. 10—Vid. Ann. 15. 1.)
 - 4. As the stars of heaven. Vid. c. 15. 5-12. 7-Ecclus 44. 22.

In thy feed shall all the nations, &c. Vid. Ann. 12.3.

5. Because Abraham, &c.—Thus the piety of the parent entails a bleffing upon his posterity. v. 24—22. 18—Ex. 20. 6—1 K. 11. 12.

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- 6. And Isaac dwelt in Gerar.
- 7. And the men of the place asked bim of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said be, the men of the place should kill me for Rebekah; because she was fair to look upon.
- 8. And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife.
- 9. And Abimeleck called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, lest I die for her.

10. And

32—Numb. 14, 24—25, 13—1K15.4.—2 K. 10. 30—13. 23—20 6. If. 37. 35—44. 3—Ecclus 44. 12—Deut. 4. 37. 40—12. 28—Pf. 112. 2—25. 12—37. 26—132. 13—102. 28—103. 17—Pr. 14. 26. 20. 7—Jer. 32. 39—But the fins of a parent entail a curse on his posterity. (Ann. c. 9. 25.)

Kept my charge, my commandments, &c. These full expressions abundantly display the diligence and sincerity of Abraham in all instances of obedience. (Jun. in loco.)

- 6. Isaac dwelt in Gerar, which was eight miles from Lahai-roi, as v. 1.
- 7. And he said, she is my fifter. Following the example of his father, (Vid. Ann. 12. 11.)

She is my fifter. Vid. Ann. 12. 13.

Should kill me. Vid. Ann. 12. 12.

She was fair to look upon. c. 24. 16.

8. Was sporting. From this, in the next verse Amimelech concludes them man and wife, notwithstanding he had dissembled his marriage.

9. Left I die for ber. v. 7.

no. And Abimelech faid, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

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- 11. And Abimelech charged all his people, faying, He that toucheth this man or his wife, shall surely be put to death.
- 12. Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him.
- 13. And the man waxed great, and went forward and grew until he became very great:
- 14. For he had possession of slocks, and possession of herds, and great store of servants: and the Philistines envied him.

root the herdann of Gerar did frive with Hone's

10. Might have lightly, &c. i. e. innocently, and without any wicked intention. Vid. Ann. 20. 5.

bereinung faying. The water is oden and he called the

Guiltiness upon us. Subjecting them to punishment; the remembrance of what happened before, on account of Abraham's wife (c. 20. 18.) might cause this fear.

- 11. He that toucheth; to injure them.
- 12. Ifaac forwed. Most probably when the famine was over, for he had now been a long time in that land; v. 8.
- 13. The man waxed great, &c. The effect of God's bleffing. (v. 3.) Vid. Ann. 13. 2.
- 14. Had possession of flocks, &c. For in them consisted the riches of the antients.

Envied bim. The good fortune of one too often creates envy in another. (fo, c. 4.5—27.41—30.1—37.11—Neh. 2.10—Pf. 106. 16.112.10—Dan. 3.11—6.4.—Eccles, 4.4—Pf. 73.3—1 Sam. 18. 8 Act. 7.9—Wifd. 2.24) fome caution therefore is not altogether needlefs, fuch as Pf. 37.1, 7—Prov. 3.31—23. 17—24.1, 19—Rom. 13.13—Gal. 5.26—Jam. 5.9—1 Pet. 2.1.—Nor is it without X

15. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

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- 16. And Abimelech faid unto Isaac, Go from us: for thou art much mightier than we.
- 17. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.
- 18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham? and he called their names after the names by which his father had called them.
- 19. And Isaac's servants digged in the valley, and found there a well of springing water.
- 20. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they stroye with him.

 21. And

reason condemned. Job. 5. 2—Pr. 14. 30—Rom. 1. 29—1 Corr. 3. 3—13. 4—Gal. 5. 21—Jam. 3. 14, 15, 16—Ecclus. 30. 24.

- 15. Had ftopped them. Envy is the invention of mischief, c. 4. 8—37. 11.—Prov. 27. 4—and though the Philistines had occasion for these wells themselves, and made use of them equally with Isac; yet such is the nature of envy, they stopped them up, that he might not be benefited by such convenience, though to their own disadvantage.
- 16. Go from us; for thou art, &c. Abimelech was also inflicted with this epidemical disease; for though he pretended to turn him out of his country, because through the mighty encrease of his substance there was no room for him and his own people; yet he both envied his fortune and suspected his greatness.
- 17. Departed thence. From the city of Gerar, where he had lived a long time, (v. 6, 8.) to the valley of Gerar, which was eight miles.
- 20. Did frive. Either this contention arose from envy and malice, (25 v. 14, 21.) or from the scarcity of water in that country (vid. Ann. 21. 25.) though Isaac finding so many springs, it may be supposed

that also: and he called the name of it Sitnah.

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- 22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, for now the Lord hath made room for us, and we shall be fruitful in the land.
- 23. And he went from thence to Beer-sheba
- 24. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.
- 25. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's fervant digged a well.
- 26. Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27. Then

posed rather to proceed from want of diligence to find them, than to the dryness of foil, which was the reason wells were so valuable in that country.

- 22: Removed from thence. To avoid strife he left one part of the country to retreat to another, where he lived quietly and undisturbed.
- 23. To Beer-speba. Where he and his father had formerly lived; c. 21. 33—25. 11—and which was four miles from the valley of Gerar, where he last settled.
- 24. The Lord appeared; as v. 2. To comfort and encourage him after his ill treatment by the Gerarites.

Fear not, for I am with thee. v. 3.

Abraham's fake. Ecclus, 44. 22 .- Vid. Ann. v. 5.

25. Built an altar. Vid. Ann. 8. 20.

- 27. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?
- 28. And they faid, We faw certainly that the Lord was with thee: and we faid, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;
- 29. That thou wilt do us no hurt, as we have not touched thee, as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.
- 30. And he made them a feast, and they did eat and drink.

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- 26. Went to him from Gerar. To renew the league, which he, or rather his father (v. 1.) made with Abraham, (c. 21.) but which he had not so faithfully observed with Isaac. Lest therefore the hard measures he had received from him and his people, (v. 14. to 22.) should provoke his revenge; he wishes to contract a new league of amity with him, that he might be secure from any return of his injustice. To this Isaac readily consents; (v. 31.) so courteous was he as in memory of his father's old covenant, to forgive injuries, and to agree in a new league for the sake of peace. (Joseph. Hist. 1. 1. c. 18)
- Phichol. A different person to him perhaps, mentioned, (c. 21. 22.) though he had the same name and the same office; as Abimelech was not the same King. (v. 1.)
- 27. Wherefore come ye to me, feeing ye hate me? Good men are usually feared, though they are not beloved by the wicked.
 - 28. The Lord was with thee. c. 21. 22-vid. Ann. 21. 20.
 - 29. That thou wilt do us no burt. Vid. Ann. 14. 23.

In peace. Without any damage to thy person or substance. (Jun. in loco.)

30. He made them a feaft. Eating and drinking was by the Jews and other Eastern nations made a federal rite; for this they mutually scaled leagues of friendship; and confirmed covenants with each other; they bound their compacts with a friendly feast, and confummated them in an hospitable entertainment. Thus c. 31. 46—Josh. 9. 14,

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- gr. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.
- 32. And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.
 - 33. And he called it Shebah: therefore the name of the city is Beer-sheba until this day.
- 34. And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

36. Which

- mony of confirming covenants: To eat of one's bread, and to be in covenant with one, are in scripture of the same importance, (Job. 42. 11—Ps. 41.9—Prov. 9. 5—Obad. 7.) The same is understood by our eating at the Lord's table.
- 31. Sware one to another. Vid. Ann. 21. 24.
- 32. Which they had digged. (v. 25.)
- ham and Abimelech made a covenant, (c. 21. 31.) and having now recovered the well, which had been stopped up by the Philistines, he calls it by the same name his father gave it, (v. 18.) for there was certainly the same reason. But some suppose this Beer-sheba to be different from that of Abraham's, as this is the name only of a city, that of a whole region or country: but from similar causes they had both the same name. (Jun. and Grot. in loco.)
- 34. These wives of Esau, and their fathers, are called by other names, (c. 36. 2.) for it was usual to have more names than one: (Nelson's Feasts, &c. p. 409.) Thus 1 K. 15. 2. Compared with 2 Chr. 13. 2—2 Sam. 14. 27. Comp. 1 K. 15. 2—2 K. 12. 21. Comp. 2 Chr. 24. 26—2 K. 15. 1. Comp. 2 Chr. 26. 1—Matt. 1. 11. Comp. 1. Chr. 3. 16—Matt. 23. 35. Comp. 2 Chr. 24. 20—Mark. 2. 26. Comp. 1 Sam. 21. 1—2 Sam. 24. 18. Comp. 1 Chr. 21. 15—1 Chr. 2. 18, 52. Comp. 1 Chr. 4. 1, 2—Ezr. 4. 2. Comp. v. 10—2 K. 23. 30 Comp. Jer. 22. 11—2 K. 18. 13. Comp. Is. 20. 1—Ex. 2. 18. Comp. Ex. 3: 1. and Numb. 10. 29—2 Sam. 12. 24. Comp. v. 25. and

35. Which were a grief of mind unto Isaac and to Rebekah.

C H A P. XXVII.

And it came to pass that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, bere am I.

2. And he faid, Behold now, I am old, I know not the day of my death:

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Prov. 31. 1. But this in the book of the Chronicles is most remarkable, by comparing the text with the margin; so Matt. 9. 9. Comp. Mark.

2. 14—Matt. 10. 3—John 11.16—Gen. 28. 9—Yet they may be, though differently named, the same persons, notwithstanding in one place, she that is said to be the daughter of a Hittite, in the other is called the daughter of a Hivite, who were a different people, (Gen. 10. 15, 17—Ex. 3. 8, 17—Deut. 7. 1—Josh. 3. 10.) for the bounds of the Hittites were so large, as they contained the Hivites within them. (Jun. in c. 36. 2.) We have therefore no cause to wonder that he, though properly a Hivite, should be called a Hittite in common terms; for under the name of Hittites the scripture sometimes includes not only the Hivites as Gen. 15. 20.) but the whole seven nations. (Josh. 1. 4.) though they are more frequently comprehended in the general name of Canaanites; as the people of the seven united provinces are generally known by the name of Hollanders.

35. Agrief of mind. Not only on account of their impiety but infolence; for they were a daily plague to the meek and religious, Isaac and Rebekah, not so much for their idolatrous worship, as by their haughty and petulant behaviour. Rebekah's complaint, (c. 27. 46.) shews them to be high-spirited and domineering women. Though there be a variety of causes to excite our grief in the course of human life, yet as much as possible, we are to restrain the force of this passion. (Pr. 12. 25—15. 13—17. 22—Ecclus. 30. 21—38. 17.)

1. Was old, Viz. 137 years old. (Ann. M. 2245. Ant. Ch. 1759)

2. I know not the day of my death. He here intimates the uncertainty of life, which in other places is plainly acknowledged. Pf. 31. 17.—

1 Corr. 15. 32.—Eccles. 9. 12.—He therefore is unwilling to delay his bleffing, left death should surprise and prevent him. It would be well

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- 3. Now therefore take I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison.
- 4. And make me favoury meat, fuch as I love, and bring it to me, that I may eat; that my foul may bless thee before I die.
- 5. And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt for venison, and to bring it.
- 6. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,
- 7. Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.
- 8. Now therefore, my fon, obey my voice according to that which I command thee.
- 9. Go now to the flock and fetch me from thence two good kids of the goats; and I will make them favoury meat for thy father, such as he loveth:

10. And

well if this confideration would prompt all men to prepare themselves for death, and settle their concerns before it be too late. Ecclus. 33.

- 3. Take thy weapons. Answerable to his character. c. 25. 27.
- 4. That my foul may bless thee. Isaac intended to make over to Esau the inheritance of the blessing God had settled on his family, because he was the first born; either forgetting the oracle (c. 25. 23.) and not knowing the sale of the birthright to Jacob, (c. 25. 33.) who by virtue of this reversion was entitled to all the advantages of Primogeniture, (Vid. Ann. 25. 33) or being over-ruled by private affection. And though he was willing to leave Esau a testamentary blessing, yet he would first try his obedience, as a reason for his kindness.

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- 10. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.
- 11. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:
- 12. My father peradventure will feel me, and I shall feem to him as a deceiver; and I shall bring a curse upon me and not a bleffing.
- 12. And his mother faid unto him, Upon me be thy curie my fon: only obey my voice, and go fetch me
- 14. And he went, and fetched, and brought them to his mother: and his mother made favoury meat, fuch as his father loved.
- 15. And Rebekah took goodly raiment of her eldest fon Esau, which were with her in the house, and put them upon Jacob her younger fon.
- 16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.
- 17. And she gave the savoury meat, and the bread, which she had prepared, into the hand of her son Jacob.
- 18. And he came unto his father, and faid, My father: and he faid, Here am I; who art thou, my fon?
- 19. And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arile.

10. Bless thee. He had purchased the right of primogeniture, and consequently had the greatest right to the blessing.

11. A hairy man. c. 25. 25.
13. Upon me be thy curfe. She thus boldly takes upon herself all the evil her fon feared, and warrants his success; so great was her confidence in the oracle. (c. 25.—Jun. in loco.)

19. I am Esau. Vid. Ann. 9. 21-He was ready even with the addition of a falsehood to impose upon the credulity and blindness of his arise, I pray thee; sit and eat of my venison, that thy soul may bless me:

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- 20. And Isac said unto his son, How is it that thou hast found it so quickly, my son? and he said; Because the Lord thy God brought it to me.
- 21. And Isaac said unto Jacob, come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau, or not.
- 22. And Jacob went near unto Isaac his father, and he felt him; and said, the voice is Jacob's voice, but the hands are the hands of Esau.
- 23. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he bleffed him.
- 24. And he faid, Art thou triy very son Esau? And he said, I am.

25. And

father, and to affift his mother in the management of her intrigue (25 v. 24—Judith. 5. 5) We are told a lie is mischievous and base in its nature; (vid. Ann. c. 39. 20) Ecclus, 20. 24—25. 2— 2 K. 5. 25—Jer. 9. 5—Ps. 119. 29, 163—120. 2, 3—5. 6—(and contrary to the direct precept. (Lev. 19. 11—Ps. 63. 11—101. 7—Prov. 6. 17—12, 22—19. 9—Eph. 4. 25—Col. 3. 9—Rev. 21. 27—22. 15—Ecclus. 7. 12, 13.)

Sit and eat of my venison. Sitting to eat was the most antient posture, which is confirmed; Gen. 37. 25—43. 33—Ex. 32. 6—Judg. 19. 6—i Sam. 20. 5, 24—though afterwards reclining upon one el-bow became the general practice of the East.

20. Isaac said unto bis son, &c. There were two reasons, upon which Isaac suspected some imposition, the one was his quick return with the food, the other from the dissimilitude of voice from Esau: the one Jacob removes by pleading the particular providence of God, the other by diverting the hairiness of his hands and the smell of Esau's cloaths; so that the father without discovery blessed him for Esau.

24. Art thou my very son. This suggests his jealousy, that he could hardly believe his feeling against the judgment of his hearing.

- 25. And he faid, Bring it near to me, and I will eat of my fon's venison that my foul may bless thee: and he brought it near to him, and he did eat: and he brought him wine, and he drank.
- 26. And his father Isaac faid unto him, Come near now, and kiss me, my son.
- 27. And he came near, and kiffed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field, which the Lord hath blessed:
- 28. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:
- 29. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curleth thee, and blessed be he that blesseth thee.
- 30. And it came to pass, as soon as Isaac made an end of bleffing Jacob, and Jacob was yet scarce gone out from

He faid I am. One fin always betrays into another, and lying is necessary to support treachery. So, 4, 9-31. 35-37. 20.

28. God give thee, &c. The bleffings of the Patriarchs were given with a prophetick fpirit (thus c. 49. 28.) and not only therefore discover their good wishes, but the certain good fortune of those to whom they pronounce the bleffing. This the word in the original here suggests, for it answers both to the future tense of the indicative mood, and to the present tense optative (Jun. in loco.) and may be a prophecy as well as a prayer.

Of the dew of Heaven. The description of the land of Canaan, fully answers this character. Deut. 8. 7, 8, 9.

29. Let people serve thee. Which was accomplished partly in the days of Joshua, of David, and of the following kings, (Jun in loco.)

from the presence of Isaac his father, that Esau his brother came in from his hunting.

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- 31. And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.
- 32. And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy first-born Esau.
- 33. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.
- 34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.
- 35. And he faid, Thy brother came with fubtilty, and hath taken away thy bleffing.
- 36. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and behold, now he hath taken away my

Be Lord over thy brother. Isaac here unknowingly confirms the right of primogeniture to Jacob.

Curfed be everyone. He here makes over to Jacob the hereditary bleffing, which was entailed on Abraham and his family by God. (c. 12. 3.)

33. And Isaac trembled. Either through an immediate surprize; or God had struck him with fear, to prevent his revoking the blessing; and by this made him sensible he had acted in compliance to the divine will. For he was so far from cursing the imposture, and reversing the blessing, the (in the end of the verse) he ratifies and confirms it. From this action it was not unlikely that Jacob calls God the fear of Isaac, (c. 31. 42—Jun. in loco, and in c. 31. 42.)

He shall be blessed. Ecclus 44. 23.

my bleffing. And he faid, Haft thou not referved a bleffing for me?

- 37. And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?
- 38. And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lift up his voice, and wept,
- 39. And Isaac his father answered, and said unto him, Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above:
- 40. And by thy fword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41. And

36. He took away my birth-right. Though that was fairly fold him (c. 25. 33.) as it was despised and neglected by Esau (c. 25. 32, 24.)

He bas taken away my blessing. The blessing belonged to Jacob by right of primogeniture, which Esau by oath has transferred to him: but the manner of obtaining the blessing was unfair, and therefore as it cannot be excused, it ought not to be imitated. (Vid. Ann. 9. 21. and 19.8.)

- 37. All bis brethren. i. e. All Esau's posterity. (Jun. in loco.)
- 38. And wept; bitterly, v. 34, and as the Apostle suggests. Heb. 12. 17.
- 39. Thy dwelling shall be the fatness of the earth. This part is something similar to Jacob's bleffing. v. 28.
- 40. By thy sword shalt theu live. i. e. Thou shalt lead an unpeaceable life; for being a man of arms, thou shalt be engaged in perpetual wars with thy neighbours.

 And

41. And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

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42. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau,

And shalt serve thy brother. According to the prediction, (c. 25. 23.) and the blessing (v. 29.) which was verified, 2 Sam. 8. 14. and particularly related, 1 K. 9. 15. &c.—It is observeable that though God suffered almost all other Heathen nations bordering on the Jews, in the time of the judges, successively to oppress his people; yet he never permitted the Edomites at any time to subdue Israel; Esau and his posterity were in this blessing subjected to Jacob and his heirs.

It shall come to pass, &c. Which did come to pass in the days of Jehoram. 2 K. 8. 20—2 Chr. 21. 8.

41. Hated Jacob. Because he thus treacherously supplanted him in the blessing; as unfair usage creates an aversion. c. 34. 7—2 Sam. 13. 22—Ps. 35. 26—1 K. 2. 9—(Vid. Ann. 37. 18.)

Esau said in his beart. Resolved; and probably told some of his friends, who acquainted Rebekah, (v. 42,) though he did not openly threaten.

The days of mourning for my father are at band. i. e. He is likely to live but a short time longer. (Vid. Ann. 23. 2.) This refers to the custom used by the Jews, and other nations, on the death of their friends, who devoted some time to bewail the dead. The Jews generally devoted seven days to grief, Gen. 50. 10—1 Sam. 31. 13—Job. 2. 13—Ecclus. 22. 12—Judith. 16 24—But when an extraordinary loss attended the death, they exceeded that number, as c. 37. 34.—50. 3—Numb. 20. 29—Deut. 34. 8—1 Chr. 7. 22—(Annot. 23. 2.)

Then will I flay. He was afraid to exercise his revenge upon his brother while his father lived, lest he should provoke his curse. Revenge always prompts to mischief (Ann. 34. 13.) It is therefore with great justice forbid. Ex. 21. 14—Lev. 19. 18—Ecclus. 28. 1—10. 6—Rom. 12. 19.—Matt. 5. 39—Pr. 20. 22—24.—2 Thess. 5. 15. 1 Pet. 3. 9.

42. Doth comfort himself, purposing to kill thee. Hoping by this means to recover both the birth-right and the blessing.

as touching thee, doth comfort himself purposing to kill thee.

- 43. Now therefore, my fon, obey my voice: and arise, slee thou to Laban my brother, to Haran:
- 44. And tarry with him a few days, until thy brother's fury turn away;
- 45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?
- 46. And Rebekah said to Haac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

CHAP.

- 43. To Haran. (c. 11. 31.) A city in that part of Mesopotamia called Padanaram. c. 28. 2, and which was 480 miles from Beersheba.
- 44. A few days, until &c. For time is the great moderator of paffion, and allays that fury which hurries mankind to revenge. This was most probably the reason God did not suffer Laban to overtake Jacob till the 7th day, (c. 31. 23.) that time might cool the violence of his passion.
- 45. Why should I be deprived of you both. This seems very obviously to relate to Isaac and Jacob, though it is supposed by some commentators to mean the sons of Rebekah, both Esau and Jacob.
- 46. Rebekab faid to Isaac. Though the true reason why Rebekah desired Jacob to leave his home, was from the fear she entertained upon Esau's threats, for this his departure is called slying in the face of his brother. (Gen. 35. 1—Wisd. 10, 10.) yet she has another reason, the insolence of Esau's wives, who were a continual torment to Isaac and Rebekah (vid. Ann. 26. 35.) their lives also would be much more uncomfortable, should Jacob marry into the same family. By this plea she thought not only to obtain leave for Jacob to depart, but that he might be sent into Mesopotamia with the recommendation of his father; not only to avoid the sury of his brother, but to marry a wife of his mother's blood,

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C H A P. XXVIII.

AND Isaac called Jacob and bleffed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

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- 2. Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take to thee a wife from thence of the daughters of Laban thy mother's brother.
- 3. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people:

4. And

If Jacob take a wife of the daughters of Heth; as Elan has done. (c. 26. 34.)

The daughters of the land. Sons and daughters or children is a Hebrew form of speaking for the native people of a place according to their sex; and is much in use in scripture; (Gen. 23. 11—24. 13—28. 1—36. 2, 39—34. 1—Jer. 49. 3—Lam. 3. 51—Ezek. 16. 46—Luk. 23. 28—Gen. 29. 1—1 K. 4. 30—Ezr. 2. 1—Ps. 149. 2—1 Mac. 1. 38.)

1. Blessed bim. Isaac here ratifies and confirms the blessing, which Jacob had surreptitiously obtained, (c. 27.35.)

Thou shalt not take a wife. Vid. Ann. 24.3.

Of the daughters of Canaam. Vid. Ann. 27. 46.

- 2. Padan-aram. That feat of Mesopotamia, which was in Syria. (Judith. 8. 26.) thus it is translated Padan-Syriæ, (Jun. in c. 25. 20.) so called from its fertility, and in which Haran stood.
 - 3. God Almighty bless thee. This prayer God answers, c. 35. 11.

4. Wherein

- 4. And give thee the bleffing of Abraham, to thee, and to thy feed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.
- 5. And Isaac sent away Jacob; and he went to Padanaram unto Laban, son of Bethuel the Syrian, the broather of Rebekah, Jacob's and Esau's mother.
- 6. When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, thou shalt not take a wife of the daughters of Canaan;
- 7. And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;
- 8. And Esau seeing that the daughters of Canaan pleased not Isaac his father;
- 9. Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

Io. And

4. Wherein thou art a stranger. Vid. Ann. 17. 8.

Which God gave unto Abraham. c. 13. 15.

5. He went to Padan-aram. Hof. 12. 12. (c. 27. 43.)

Bethuel the Syrian. c. 25. 20.

Jacob's and Esau's mother. Esau though the eldest brother is here placed after Jacob on an historical account. (Vid. Jun. in c. 5. 32—and Ann. 2. 7.)

- 8. Pleased not Isaac. Vid. Ann. 26. 35.
- 9. Unto Ishmael. i. e. Unto Ishmael's family, for Ishmael himself was dead.

Mahalath

to. And Jacob went out from Beer-sheba, and went towards Haran.

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- 11. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.
- 12. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.
- 13. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God

Mahalath. Called also Bashemath, (c. 36. 3.) as also by Josephus. (l. 1. c. 18.) whom he says Esau loved more than his other wives.

To be bis wife. Willing to reconcile himself to his father, whom he had displeased by his former marriages. (Joseph. ibid.)

- 10. Toward Haran. Which was 480 miles from Beersheba.
- 11. Tarried there all night, because the sun was set. Luz being so very near, it might be thought he could have reached that place, and not have remained all night in the fields: but Josephus tells us there was a conceived and open hatred between Isaac's family and the Canaanites; he could not therefore expose himself to their resentment. (Hist. l. 1. c. 19.)
 - 12. He dreamed. Vid. Afin. 20. 3:

The angels of God ascending and descending. God is particularly eareful of good men, giving (as the psalmist says, 91. 11.) his angels charge over them (vid. Ann. 32. 2.) because they receive and execute his commands, and are the considernial ministers of his providence. (Vid. Ann. c. 3. 24.) They are here represented by ascending and descending, (Grott in loco.) to which passage our saviour very probably alludes (Joh. 1.51.)

A LEAST A ment the transfer of the

13. The Lord flood above it. For he governs and directs all the affairs of the world; (Dr. W. Sherlock of Providence, c. 3.) and all events of scripture are ascribed to him. Thus, c. 19. 24—24. 27,

God of Isaac: the land whereon thou lieft, to thee will I give it, and to thy feed: (Ovyanda staryo)

- 14. And thy feed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the fouth: and in thee and in thy feed shall all the families of the earth be bleffed.
- 15. And behold, I am with thee, and will keep thee in all places whither thou goeft, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.
- 16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. manage tay tacher, and the

17. And

(est. 1.1.1.1.1.1)

50-45.5-48.15-Deut. 32. 39-2 K. 8. 1.-Pr. 16. 9, 33-1 Sam. 2. 6, 25—Pf. 65. 7—44. 4—135. 6—Ex. 14. 30—21. 13— 2 Sam. 17. 14—Matt. 6. 30—2 K. 15. 5—Judg. 4. 2—Pf. 8. 1— 103. 19—104. 1—Dan. 4. 17, 35—Ecclus. 11. 14.—For it is one principal end of the Bible to establish the belief of the divine providence. In this passage we may learn the constancy of the protection of God; for here he led Jacob from his home, watched him in his journey, preserved him with Laban, and conducted him back in safety. This was the meaning of his vision, and thus it is interpreted by God, v. 15-(Jun. in loco.) Wifd. 10. 10. &c.

To thee will I give it. Vid, Ann. 12. 7. hot have remained all ment an the fields; but he

14. As the dust of the earth. Vid. Ann. 13. 16. mites t he could one therefore expose himself to their resentment.

In thy feed. Vid. Ann. 12. 3.

is. He weater Wil Ann. 20 15. I am with thee. Vid. Ann. 21. 20.

16. Surely the Lord is in this place, and I knew it not. i. e. after an especial manner. For God being omnipresent (Ann. 4. 16.) he must know him to be there in his ordinary presence; but till then he knew not he afforded him his extraordinary presence; - for there are fome places more than others where God shews himself more eminent and gracious in, as in places dedicated to his peculiar fervice, (thus Ex. 25. 22-29. 43-1 K. 8. 11-Pf. 87. 1-Matt. 18. 20-2 Chr. 6. 40.) for in them he is faid to dwell (Pf. 9. 11-132. 14-If. 8. 18.) and they are called his habitation. (1 Sam. 2. 29-Ezr. 7. 15enque of feripture are afcribed to him. Thus, c. 19 24-24

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- 17. And he was afraid, and faid, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.
- 18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.
- 19. And he called the name of that place Beth-el: but the name of the city was called Buz at the first.
- 20. And Jacob vowed a vow, faying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;
- Pf. 26. 8—132. 14) and his house (v. 17—2 Chr. 8. 16—Matt. 21. 13—Eccles. 5. 1—If. 2. 3—56. 7.) Jacob therefore treated this place with the highest respect; giving it a very venerable character, (v. 17.) consecrating it to a holy purpose, (v. 18.) and there making a vow unto God (v. 20.)
- 18. Set it up for a pillar. Either in remembrance of the vision seen here, or instead of an altar; such stones were usually erected and heaped together for that purpose, (c. 31. 46.) Grot. in loco.

Poured oil upon the top. To confecrate the stone; by which ceremony both things and persons were consecrated under the law, (Ex. 30. 26—43.9—Ecclus. 45. 15—Lev. 16. 32—1 K. 19. 15, 16) and from whence Moses might probably received the first impression of his institution (Vid. Ann. 7. 2. and Jun. in loco.) or perhaps to sacrifice to God the best of what he had, The same is renewed. 35—14.

19. Betbel. Called afterwards Beth-aven, i. e. The house of vanity, (Hos. 4. 15—10. 5.) because Jeroboam there worshipped one of his calves. (1 K. 12. 29. Jun. in Hos. 4. 15.) From Beersheba to this place was 48 miles.

Of the City. Which was near the place where the pillar was fet up.

20. Vowed a now. This is the first vow of the same nature we meet with in scripture; though the practice was afterwards very frequent. (Numb. 21. 2—Judg. 11. 30—1 Sam. 1, 11—2 Sam. 15. 8—Pf. 132. 2—Jon. 1. 16—1 Esdr. 4. 46—) We have also rules prescribed for the giving them. (Num. 6. 2—30. 2—Deut. 23. 21—Pf. 65. 1—66. 13—76, 11—Prov. 20. 25—Eccles. 5. 4—Nahum.

- 21. So that I come again to my father's house in peace : then shall the Lord be my God;
- 22. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will furely give the tenth unto thee. I sad snoft sall short va AHDpillar, and coursed out upon the top of in-

i. 15—Eeclus. 18. 22—Pf. 22. 25—116. 18—Jon. 2. 1—Job. 22. 27.)—This fuggefts to us that by a voluntary promife we may bind ourselves to the performance of what is even our duty, and of this we have many instances. (2 K. z3. 3-2 Chr. 15. 12-Neh. 10. 29-13. 25-Pf. 119. 106.)

If God will be with me, &c. As in v. 15 he has promised. does not understand this to be any part of the yow, but supposes that wholly contained in v. 22; -that it is not a conditional particle, but an adverb of time, and illustrates the faith of Jacob in the promise, which is here almost verbatim repeated to declare his affurance. (Jun. in loco.) The opinion of the Jews and the best interpreters is, that it is not a conditional but an absolute vow, that after God has fulfilled his promife, Jacob will ferve him in this place, and offer the tenth of his fubstance.

Will give me bread to eat, and raiment to put on. He here defires or expects only necessaries, (Prov. 30. 8.) to teach us to be contented and thankful for what is sufficient for the bare necessities of nature. (Phil.'4. 11-1 Tim. 6. 8-Heb. 13. 5-Ecclus. 13. 23-40. 18) and though raiment is here expressly mentioned; yet it is usual with the Hebrews, by the word bread alone to understand all the necessaries of human life, both as to food and raiment; (c. 47. 12.) because it is the most common and universal sustenance of mankind. It may also be well understood in this sense throughout the new testament; as Matt. 6. 11—Mark. 7. 2, 27—Luk. 7. 33—9. 3—14. 1—2 Thess. 3. 12. It is acknowledged here as the gift of God, and is likewise confessed as fuch, in Deut. 10. 13-Pf. 136. 25-104. 27-145. 15-Act. 14. 17-17, 25-1 Tim. 6. 17-Matt. 6. 11, 25-Prov. 30. 8-(Vid. Ann. 43. 25.-) (Vid. Ann. 43. 25.-)

22. This stone which I have set for a pillar shall be God's house. (Thus David calls his altar, 1 Chr. 22. 1.) Per metonym. i, c. In the place where this stone stands constantly worship God.

Give the tenth unto thee. We do not find whether God gave any direction about tithes, any more than about facrifice, which yet we may well suppose (Vid. Ann. 4. 3.) before the law of Moses; yet they were paid, c. 14. 20. and the custom is here implied. So reafonable did it appear to them to dedicate at least one part in ten out of gratitu de

6. And he kild trato them, It he well? And they faid, News well: and pehold, Rachel his daugher cometh

with the flore or ---

T. And he haxxx . T. A hell-Qy, neither is it time that the cattle should be gathered together: water

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THEN Jacob went on his journey, and came into the land of the people of the east.

ye the theep, and go and feed them are the are

- 2. And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it, for out of that well they watered the flocks : and a great stone was upon the well's mouth, to. And it came to
- 2. And thither were all the flocks gathered : and they rolled the stone from the well's mouth, and watered the fheep, and put the stone again upon the well's mouth the flock of Laban his mother's brother. in his place.
- 4. And Jacob faid unto them, My brethren, whence be ye? And they faid, of Haran are we.
- 5. And he faid unto them, Know ye Laban the fon of Nahor? And they faid, We know bim. bas restord . And

gratitude for the whole. Many of the Mosaical precepts were taken from antient practice. (Vid. Ann. 4. 3, and 7. 2.)

1. Into the land, i. e. Into Mesopotamia, which was east of Canaan, (Jun. in loco.) and in which Haran stood, which was 432 miles from Bethel. Ann. Mund. 2245—Ant. Chr. 1759—and Ja. cob. being then 77 years old.
3. This verse shews what was the practice in watering the sheep at

this well.

thole Explicits who were already then.

They rolled. i. c. The shepherds, as v. 8.

4. My brethren. (Vid. Ann. 19.7.)

Link at the

5. The fon of Nahor. The grandfon of Nahor according to the Hebrew manner of speaking. (Vid. Ann. 20. 12.) for Laban was the fon of Bethuel, who was the fon of Nahor.

8. We

- 6. And he said unto them, Is he well? And they said, He is well: and behold, Rachel his daughter cometh with the sheep.
- 7. And he said, Lo, it is yet high-day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.
- 8. And they faid, We cannot, until all the flocks be gathered together, and till they roll the flone from the well's mouth; then we water the sheep.
- 9. And while he yet spake with them, Rachel came with her father's sheep; for she kept them.
- 10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and rolled the stone from the well's mouth, and watered the slock of Laban his mother's brother.
- 11. And Jacob kiffed Rachel, and lifted up his voice and wept.
- 12. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's fon: and she ran and told her father.

12. Her

- 8. We cannot. The weight of the stone is so great that it exceeds our strength; we must therefore stay for the rest, that by their united help the stone may be removed, and we water our sheep,
- 9. For the kept them. Vid. Ann. 24. 15.
- 10. Rolled the stone. Not by his own strength, but with the help of those shepherds who were already there. Thus by kind offices preparing the way to Rachel's affection, (Jun. in loco.) for courtesy inspires love. 1. Sam. 25.39.
- 11. Kissed Rachel. According to the custom of the place: Jun. in loco.) and which has always been accounted a token of fingular affection, as, ch 45. 15—48. 10—Pr. 7. 13—Cant. 1. 2—8. 1.

 Wept. For joy. Thus c. 33. 4—45. 14, 15—46. 29—Tob. 7. 6.

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- 13. And it came to pass, when Laban heard the tidings of Jacob his fifter's fon, that he ran to meet him, and embraced him, and kiffed him, and brought him to his house. And he told Laban all these things.
- 14. And Laban faid unto him, Surely thou art my bone and my flesh. And he abode with him the space of a month. med succession for a sew days.
- 15. And Laban faid unto Jacob, because thou art my brother, shouldest thou therefore serve me for naught? tell me what shall thy wages be?
- 16. And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.
- 17. Leah was tender-eyed; but Rachel was beautiful and well-favoured. And ... 81 but that for his prefer period before he mater-

12. Her father's brother. i. e. Near relation, (Vid. Ann. 13. 8.) for he was her father's nephew, being the son of Rebekah, who was fifter to Laban the father of Rachel.

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13. That he ran to meet him, &c. This intimates the duty of receiving our relations with cordiality.

He told Laban all these things. i. e. What had happened between himself and his brother Esau, what was the occasion of his journey, and how he had been comforted on his way by an oracle. for his unexpected visit to Laban, coming unattended and destitute, when his grand-father's fervant was accompanied with fo rich an equipage, must have raised some suspicion in the breast of Laban; and had he not been particularly acquainted with thefe! remarkable occurrences, his person or his fortune would most probably have been difputed by Labanconia action or wints med ; (22 of the

14. Surely thou art. From this account Laban proposes himself satished, and acknowledges his confanguinity with confidence.

My bone and my flesh. Very nearly allied to me in blood. (Grot. in loco.) Thus Judg 9. 2-2 Sam. 19. 12, 14-Gen. 37. 27. ven and there was hardly a

15. My brother. Vid. v. 22.

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the interest and the following

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- 18. And Jacob loved Rachel and faid, I will ferve thee feven years for Rachel thy younger daughter.
- 19. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.
- 20. And Jacob ferved seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.
- 21. And Jacob faid unto Laban give me my wife (for my days are fulfilled) that I may go in unto her.
- 22. And Laban gathered together all the men of the place, and made a feaft.

20. Jacob ferwed. Hol. 12. 12.

20. Tares

Served seven years. Not that he flayed seven years before his matrimonial engagement; but that for his present possession of her, he contracted for seven years service. (Vid. in loco. and the following Ann.)

21. For my days are fulfilled. Junius understands this, not of the time of his service (for he is altogether of the opinion, that though he agreed to serve seven years for Rachel, yet she was to be given him immediately; and therefore Did I not ferve with thee? as our translation is v. 25; which seems to imply his service was performed before he required her for his wife; for he renders in the present tense, Nonne pro Rachela servio apud te? Do I not serve thee for Rachel? intimating his present service was for Rachel, whom he ought therefore to have had, and not Leah) but of the time of his age, which is absurd, for he was at this time about 70 years old. But it seems more agreeable to the fense of our translators to refer it to the contemplation of seven years service; who supposed it over before he demanded his wife, by rendering the whole in the preterperfect tense; This is expressly the opinion of Josephus, (Hift. 1. 1. c. 19.) and of Le'Grand (Hift. p. 53); but there are some circumstances which make this less probable, and seem to confirm the opinion of Junius; for if the first seven years service were over before Leah was given him instead of Rachel, with what congruity could it be faid, Least left bearing? (v. 35) for she had fix sons and a daughter by the expiration of the last seven years (c. 30. 20, 21) and therefore in seven years having seven children, (if he had served seven years before Leah was given him) there was hardly an opportunity for this observation.

221 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto hera

24. And Laban gave unto his daughter Leah, Zilpah his maid, for an hand-maid.

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- 25. And it came to pass that in the morning, behold, it was Leah: and he laid to Laban. What is this thou halt done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?
- 26. And Laban faid, it must not be so done in our country, to give the younger before the first-born. 27. Fulfil
- 22. And made a feast. Though the nupttal bonds were confirmed without ceremony and formality (vid. Ann. 24. 67.) yet they were always attended with a feast. Thus Judg. 14. 12. Esth. 2. 18—2 Esd, 9. 47—Tob. 8 19—11. 19—Hence it is we so often read of the marriage feasts. Matt. 22. 2-Joh. 2. 1-Rev. 19.9.
- 23. Took Leah, &c. Thus was he the object of that delusion, which he had himself so successfully practised against his father. It was but just he should taste of that cup, he had mingled for others; and it was commonly the event of fuch intrigues that the inventor should at last be betrayed—c. 42, 22—Deut. 19. 19—Esth. 7. 9—9. 25—Ps. 7. 16, 17-9. 15, 16-10. 2-28. 4, 5-35. 8.-37. 14, 15-57. 7-109. 16, 17-137. 8-140. 9-141. 11-Pr. 1. 18-5. 22-26 37-11. 5, 6, 27-28. 10-Eccles. 10. 8-Dan. 6. 24-Jer. 50. 15—Ecclus. 27. 26, 27—Ezek. 22. 31—Suf. 62—2 Macc. 9. 5, 6, 28—Rev. 18. 6—Matt. 7. 1, 2—On this was founded the Lex Talionis; Ex. 21. 24.—God indeed often causes the punishment to bear fome refemblance with the offence; that in our sufferings, we may read our crimes, and be moved and directed to a particular acknowledgement of our transgressions; thus c. 42. 21-Judg. 1.7-Wisd. 11. 15, 16. 12, 2-23. 27—Ezek. 6. 13—23. 9—35, 15—Obad. 15—If. 30. 16, 3—2 Macc. 4. 26—38. 5, 9, 10—9. 6. 28—13. 8— Jer. 5. 19-7. 31. 32-30. 16-14. 15-Joel. 3. 6, 7, 8-Hab. 2. 8—Lech. 7. 13—2 Sam. 12. 11—1 K. 21. 19.

He went in unto her. Instead of Rachel. It was the custom to bring the bride veiled to the bridegroom's chamber; therefore he might be easily deceived, especially as that day he had drank very liberally. (Joseph. Hist. l. 1. c. 19) Ann. Mund. 2252. Ant. Chr. 1752.

27. Fulfil

- 27. Fulfil her week, and we will give thee this also, for the service which thou shalt serve me yet seven other years.
- 28. And Jacob did, and fulfilled her week: and he gave him Rachel his daughter to wife also.
- 29. And Laban gave to Rachel his daughter Bilhah his handmaid, to be her maid.
- 30. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.
- 31. And when the Lord saw that Leah was hated he opened her womb: but Rachel was barren.
- 32. And Leah conceived and bare a son, and she called his name Reuben: for she said, surely the Lord hath looked
- 27. Fulfil ber week. i. e. Continue the folemnity now it is begun, and acknowledge Leah for your wife, by this week's nuptial rites. That the nuptial folemnity continued feven days we may learn from Judg. 14. 10, compared with 12—Tobit. 11. 19—Godwin's Antiq. p. 234.

And we will give thee this, &c. After this feven days feaft is ended, we, i. e. I, my wife, and friends (Jun. in loco.) will give thee Rachel with a new nuptial feaft, on the condition of feven other years fervice. (Grot. in loco.)

- 28. He gave him Rachel. Whatever time he might have served before Leah was put to him by her sather, he seems to have Rachel upon the very contract, as soon as the solemnities of Leah's week were over; and this seven year's service commences with the marriage of Rachel. Though Josephus asserts, he served this time first, and did not marry Rachel, till these last seven years were expired, (Hist. 1. 1. c. 19.) But the whole relation seems to contradict this opinion, and the 30th verse places it beyond dispute.
- 31. Was katēd. i. e. less beloved. It does not denote a perfect aversion, but a less degree of affection, as Deut. 21. 15—Matt. 6. 24—Luk. 14. 26.

He opened her womb. He compensates for the infirmity of her eyes, (v. 17.) by the fruitfulness of her body.

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looked upon my affliction; now therefore my husband will love me.

- 33. And she conceived again, and bare a son; and faid, Because the Lord hath heard that I was hated, he hath therefore given me this fon also: and she called his name Simeon.
- 34. And she conceived again, and bare a son; and faid. Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.
- 35. And she conceived again, and bare a son; and fhe faid, Now will I praise the Lord: therefore she called his name Judah, and left bearing.

XXX. H A P.

AND when Rachel faw that she bare Jacob no children. Rachel envied her fifter; and faid unto Jacob, Give me children, or else I die.

2. And

- 32. She called bis name. (Vid. Ann. 4. 25.)
- 32. Now therefore my husband will love me. Children usually conciliate a stronger affection, and endear the husband and wife to each other; by the Latins they are called pignora, pledges of love. (Grot. in loco,)
- 34. Will my busband be joined unto me. More strongly in affection, (Vid. Ann. 2. 24), as I have now borne him three fons.
- 35. Judah. As a reason for this name Jacob aliudes, c. 49.8. (Jun. in loco.)

Left bearing, for some time; as after this she had three other children. c. 30.

1. Rachel envied her fifter. The happiness o another too often excites an envy in ourselves. c. 31. 1-Vid. Ann 16. 14. A 2 2

2. Jacob's

- 2. And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?
- 3. And she said, Behold my maid Bilhah, go in unto her: and she shall bear upon my knees, that I may also have children by her.
- 4. And she gave him Bilhah her handmaid to wife; and Jacob went in unto her;
 - 5. And Bilhah conceived, and bare Jacob a fon.
 - 6. And Rachel faid, God hath judged me, and hath also
- 2. Jacob's anger was kindled; at her impatience and impiety, as though it was in his power to impregnate what God had made barren; he expresses this indignation with some warmth.

Am I in God's flead. (so c. 50. 19.) It is God alone who gives children. (Vid. Ann. 24. 60.) for among those things which God has reserved in his sole power the Hebrews esteem the gift of procreation, (Grot. in loco.) professing that four keys were in the hand of him who was Lord of the whole world, which were committed neither to angel nor seraphim, viz. the key of rain, the key of food, the key of the grave, and the key of the womb. (Godwin's Antiq. p. 233.)

3. Behold my maid Bilbah, &c. After the Example of Sarah. c. 16. 2.

Go in unto ber. Vid. Ann. 16. 4.

She shall bear upon my knees. She shall bring me children, whom I may call (Vid. Ann. 15. 2.) and nurse as my own; this is said in allusion to mothers holding their young children on their knees. The like expression we have, Gen. 50. 23—by which is intimated only the care Joseph took in the education of Machir's children. (qd. vid.)

That I may have children by her. Vid. c. 16. 2.

- 4. Her hand-maid to wife. Vid. Ann. 22. 24.
- 6. Called fhe his name. Vid. Ann. 4. 25.

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also heard my voice, and hath given me a son: therefore called she his name Dan.

- 7. And Bilhah Rachel's maid conceived again, and bare Jacob a second son.
- 8. And Rachel faid, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.
- 9. When Leah saw that she had left bearing, she took Zilpah her maid, and gave Jacob her to wife.
 - 10. And Zilpah Leah's maid bare Jacob a son.
- 11. And Leah said, a troop cometh: and she called his name Gad.
- 12. And Zilpah Leah's maid bare Jacob a second fon.
- 13. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.
- 14. And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto
 - 8. With great wreftlings. Wrestlings of God. Vid. Ann. 23. 6.
 - 9. Left bearing. c. 29. 35.

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Gave her Jacob. After the example of her fifter. v. 4.

- 11. A troop cometh. Perceiving her maid fruitful, she thought her children would be multiplyed to a great number. Jacob alludes to this, c. 49. 19.
- 13. Happy am I; the mother of fix children; she had reason for her exultation, because a numerous offspring was considered a peculiar blessing. (Vid. Ann. 24. 60.)
- 14. Mandrakes. The original word is of a very uncertain fignification, for it is interpreted by the Hebrews to very different fenses;

unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

- 15. And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, therefore he shall lie with thee to night for thy son's mandrakes.
- 16. And Jacob came out of the field in the evening, and Leah went out to meet him, and faid, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.
- 17. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.
- 18. And Leah faid, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.
- 19. And Leah conceived again, and bare Jacob the fixth fon.
- 20. And Leah faid, God hath endued me with a good dowry; now will my husband dwell with me, because I have

and therefore (Junius in loco.) understands by it, lovely slowers. As Cant. 7.13.

18. Hath given me my hire, (in reference to v. 16,) because I have given my maid. By this rendering of the words, Leah's giving her maid to her husband, v. 9. seems to be the reason of God blessing her with this son: but it is more natural and obvious to refer it to her contract with her sister; and therefore in the Latin version it is, post-quam dedi ancillam meam, i. e. after I have given my maid: from this translation the sense runs thus, God hath sully compensated my hire of my husband to Rachel, in granting me a son even after I had given my maid to him, through despair of any farther issue myself.

I have borne him fix fons: and called his name Zebulun.

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- 21. And afterwards the bare a daughter, and called her name Dinah.
- 22. And God remembered Rachel, and God hearkened to her, and opened her womb.
- 23. And she conceived and bare a son; and said, God hath taken away my reproach:
- 24. And the called his name Joseph; and faid, the Lord shall add to me another son.
- 25. And it came to pass, when Rachel had born Jofeph, that Jacob said unto Laban, send me away, that I may go unto mine own place, and to my country.
- 26. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.
- 27. And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience, that the Lord hath blessed me for thy sake.

28. And

- 20. Endued me with a good dowry. In restoring me to my husband's affection and further fruitfulness.
 - 22. Remembered Rachel. Vid. Ann. 8. 1.
 - 23. Taken away my repreach. Vid. Ann. 24. 60.
 - 26. For whom I have ferved thee. Fourteen years. (Ann. Mun.2259)

Thou knowest my service. With what faithfulness I have discharged it, and of what advantage it has been to thee. (v. 30.)

27. If

- 28. And he said, appoint me thy wages, and I will give it.
- 29. And he said unto him, thou knowest how I have ferved thee, and how thy cattle was with me.
- 30. For it was little which thou hadft before I came and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?
- 31. And he faid, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing forme, I will again feed and keep thy flock:
- 32. I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

33. So

27. If I have found favour. Vid. Ann. 18. 3.

I have learned by experience. This word is again used, c. 44. 5, 25—1 K. 20. 33—and fignifies to gather by observation, as the sooth-sayers do. (Godw. Antiq. p. 173.)

Hath blessed me for thy sake. God prospers the family for the sake of good men, as. c. 39, 5—Judg. 17. 13—Pr. 3. 33.

- 29. Thy cattle was with me. Prospered under my care.
- 30. When shall I provide?—I am 90 years old, (Jun. in loco.) and it is full time I provide for my family. Every man is bound to provide for his own house; and he that does not, says St. Paul, is worse than an insidel. (I Tim. 5.8.)
- 31. Thou shalt not give me any thing. i. e. any determinate settled gratuity.

If thou wilt do this thing; which I now propose; i. e. upon this agreement will I serve thee.

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- 33. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.
- 34. And Laban faid, Behold, I would it might be according to thy word.
- 35. And he removed that day the he-goats that were ring-straked, and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown amongst the sheep, and gave them into the hands of his sons.
- 36. And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's slocks.
- 37. And Jacob took him rods of green poplar, and of the hafel and chefnut-tree; and pilled white strakes in them, and made the white appear which was in the rods.
- 38. And he fet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they should conceive when they came to drink.

39. And

- 33. So shall my righteousness answer for me. Thus shall it appear that in taking my hire, I do not recede from equity, when among my slock there shall be found, of the sheep none but what are brown; and of the goats, only what are speckled.
- 35. Laban removed all the brown among the sheep, and all the speckled among the goats, from that part of his slock which Jacob was to keep, and delivered them to the care of his own sons at a distance from Jacob. For his contract was, that the brown sheep and speckled goats were to be produced out of that slock which he kept himself and which now were entirely of other colours.
 - 37. Jacob took him rods. Vid. Ann. 9. 21.

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- 39. And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled and spotted.
- 40. And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flocks of Laban, and he put his own flocks by themselves; and put them not unto Laban's cattle.
- 41. And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.
- 42. But when the cattle were feeble, he put them not in: so the feebler were Laban's and the stronger Jacob's.

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- 39. And the flocks conceived. From whom he learned this discovery of natural philosophy, is uncertain; but is of frequent observation on the subject of generation, that whatever colour or form is represented before the eyes, or in the imagination of the mother at the time of conception; of the same is very often the fruit of it. This is confirmed by Grotius (in loco.) It seems Jacob was well skilled in this secret of nature, but whether he was innocent in the practice of it, may be disputed; (v. 42. vid. Ann. 9. 21.) though it seems to bear the resemblance of an extraordinary blessing.
- 40. Jacob separated from the rest the lambs which were brown and speckled for his own use, but placed them before the eyes of Laban's slock; that they might in beholding them, as well as from the rods, conceive of the same colour; for this reason he took care, his own should not turn their faces to Laban's cattle, that they might not be influenced by them. (Jun. in loco.)

And put them not unto Laban's cattle. These words not so much refer to their separation from Laban's cattle, as to their not looking towards them, nec obvertebat eas versus pecudes Labanis, i. e. he turned them not toward Laban's cattle, that the sight of one-coloured cattle might not occasion them to bring forth one-coloured young ones. (Jun. in loco.)

42. So the feebler were Laban's, &c. Which feems to indicate much of a trick, and shews us that the best men are not infallible. (vid. Ann. 9. 21.)

43. The

43. And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants and camels and asses.

C H A P. XXXI.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's, hath he gotten all this glory.

- 2. And Jacob beheld the countenance of Laban, and behold it was not towards him as before.
- 3. And the Lord faid unto Jacob, return unto the land of thy father's, and to thy kindred: and I will be with thee.

4. And

- 43. The man encreased exceedingly. (Wisd. 10. 10, 11.) Vid. Ann. 13. 2 and 15. 14.
- 1. The words of Laban's sons; who kept the brown and speckled cattle of their father's flock, c. 30. 35, which conveyed discontent and threatened mischief.
- 2. Jacob beheld the countenance, &c. The face was always confidered the great index of the mind, (Ecclus. 19. 29—37. 17.) and though fronti nulla fides, was the remark of a poet of no inattentive observation; and though men may dissemble by their looks (Ecclus. 19. 26, 27.) as well as words, yet from both may generally be learnt their meaning: and though it may sometimes be forced, and under an open and ingenuous brow may be concealed a malicious heart; yet the countenance naturally discovers the state of the affections; and in the feature of the face we may for the most part read the passions of the mind. (Ecclus. 13. 25, 26.) The scripture therefore not unfrequently takes notice of the countenance in remarking our inward affections, as, c. 4.5—40. 7—1 Sam. 1 18—Neh. 2. 2—Prov. 15. 13—Is. 3.9—Dan. 3. 19—5. 6—Judith. 6. 2—2 Macc. 3. 16—Ecclus. 12. 18—Numb. 6. 25, 26—Pf. 4. 7—Act. 2. 28—Pf. 67. 1—So that from the alteration of Laban's countenance Jacob had reason to suspect a change in his mind.
- 3. Iswill be with thee. Protect and prosper thee, as it is explained, c. 32. 9-39. 2, 3-2 K. 18. 7-Act. 7. 9. 10-(Vid. Ann. 21. 20. and 26. 3.)

- 4. And Jacob fent and called Rachel and Leah to the field unto his flock.
- 5. And faid unto them, I fee your father's countenance, that it is not towards me as before: but the God of my father hath been with me.
- 6. And ye know that with all my power I have ferved your father.
- 7. And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.
- 8. If he faid thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, the ring straked shall be thy hire; then bare all the cattle ring straked.

9. Thus

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- 4. To the field. That he might discover his intentions with the greater freedom and secrecy.
- 6. I have now ferved your father; now 20 years, v. 41. Ann. Mun. 2265—Ant. Chr. 1739—Jacob being 104 years old.
- 7. Your father hath deceived me; dealt unjustly with me; in not performing the contract, c. 30. 32, but still altering the agreement as he saw the advantage lean to that side, for which I had contracted. (Joseph. Hist. 1. 1. c. 19.)

Ten times. i. e. almost twice every year; for he served with Laban but six years after the contract for cattle, v. 41. (Jun. in loco.) unless by ten times is meant no other than often, (a certain for an untain number) for in this sense the number ten is more than once used; as, Levit. 26. 26—Numb. 14. 22—Eccles. 7. 19—Dan. 1. 20—Zech. 8. 23—Revel. 2. 10—Bar. 4. 28—(Grot. in loco.)

God suffered him not to hurt me. God often over-rules the mischievous purposes of ill men, as, I Sam. 25. 34—Gen. 31. 29—33. 4—50. 20—Pf. 33. 10—2 Sam. 17. 14—Esth. 3. 6. compared with 8. II—Dan. 3. 11. Comp. v. 26—6. 13. Comp. v. 22—Matt. 2. 13. 14—Ast. 12. 4. Comp. v. II—Prov. 19. 21—Jer. 10. 23—Pf. 24—140. 8—Gen. 45. 8—(Vid. Ann. 20. 6.)

9. Thus

9. Thus God hath taken away the cattle of your father, and given them to me.

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- 10. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle were ring-straked, speckled, and grisled.
- 11. And the angel of God spake unto me in a dream, faying, Jacob: And I said, Here am I.
- 12. And he said, lift up now thine eyes and see, all the rams which leap upon the cattle are ring-straked, speckled, and grissed: for I have seen all that Laban doeth unto thee.

13. I

9. Thus God hath taken away the cattle of your father. Hence some may conclude that God instructed Jacob in the use of the pilled rods, and that he was therefore innocent in this action; but there is no necessity for this. The scripture often ascribes what is done by the sins of men to the effect of God; and yet he is neither the author nor encourager of fuch fins; (Eccles. 7. 29-Ecclus. 15. 11.- Jam. 1. 13) for it is only the event and not the fin, by which fuch events are brought to pass, that is attributed to God; who can and does overrule the wickedness of men to the wise ends of his providence: (Dr. Sherlock's disc. of Prov. p. 200.) Though God therefore may be faid to have taken away Laban's cattle, and given them to Jacob for the encouragement of his industry; yet it does not argue his approbation of the means Jacob used; he might fin in the action though God might take the advantage of it, to answer the ends of his wife and gracious purpofes. In this fense are to be understood all those texts, which seem to interest God in the finful actions of men; that the event, and not the fin by which it is effected, is to be ascribed to God, such as, c. 45. 8—Job. 1. 21—2 Sam. 4. 8—12. 11, 12—16. 10—1 K. 12. 15, 24-22. 23-Act. s. 23-1 Sam. 2. 25-Ex. 4. 21-Ez. 3. 10-14. 9-2 K. 10. 10-Deut. 2. 30.

11. The angel of God. i. e. God himself, as is evident from v. 13.—Vid. Ann. 16. 7.

In a dream. (Vid. Ann. 20. 3.)

do thee right. The expression commonly means an acting upon obfervation, as 42—Ex. 3.7—32.9—26—20.5—Is. 57. 18—Jer. 23. 5—Is. 57. 18—Jer. 23. 14.

13. I am

- 13. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me; now arise, get thee out from this land, and return unto the land of thy kindred.
- 14. And Rachel and Leah answered, and said unto him, Is there yet any portion or inheritance for us in our father's house?
- 15. Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.
- 16. For all the riches which God hath taken from our father, that is our's and our children's: now then whatfoever God hath faid unto thee, do.
- 17. Then Jacob rose up and set his sons and his wives upon camels.

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13. I am the God of Bethel. Not only because he appeared to him at Bethel, (c. 28. 13. 19.) but because as he observed (c. 28. 17.) that was his house, (as it were) the place of his peculiar residence, and of his most gracious presence. (Vid. Ann. 28. 16.)

Where thou anointedst the pillar. c. 28. 18. In quæ Vid. Ann. And where thou wowedst a vow. c. 28. 20.

14. Is there yet any portion? By this way of interrogation the Hebrews intend more vehemently to deny. Thus, Ezek. 18. 23; 24—1 Sam. 15. 22.

15. Are we not counted? (Vid. Ann. 4. 7.)

He bath fold us. In as much as he has given us to thee in recompense of thy service to him; so that he consulted his own advantage more than ours. (Jun. in v. 14—Grot. in loco.)

And bath quite devoured, &c. The Latin version is, extiamne exederit indefinenter? and would he not also devour our money? Is it not his design to deprive us of all our substance? he deals unfaithfully with us, denying us what God has bestowed of his cattle upon contract; and what therefore by right belongs to us and our children, for thy service. (Jun. inloco.)

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18. And he carried away all his cattle, and all his goods which he had gotten, the catle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

- 19. And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.
- 20. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.
- 21. So he fled with all that he had: and he rose up, and passed over the river, and set his face toward the mount Gilead. svenu viva osloh had nodi jeni
- 22. And it was told Laban on the third day that Jacob was fled. rigidal and part parties this bas gard mon 23. And

- thee away with mitth, and with longer with 18. To go to Isaac his father in the land of Canaan. According to God's direction, v. 3.
- 19. Rachel had stolen the images. These images were her father's household gods, as appears from v. 30.—Teraphim, they are called in the margin; which fignifies in general the complete image of a man (1 Sam. 19. 13.) it fignifies more particularly an idol or image made for the private use of men in their own houses (as in this pasfage and Judg. 17.5—Hof. 3. 4.) with which they consulted as with oracles concerning things for the present unknown or to come (Ezek. 21. 21.) and were therefore made by astrologers under certain constellations, capable of heavenly influences, by which they were enabled to speak; if the expression of the prophet is to be taken literally, The idols or teraphims have spoken vanity. (Zech. 10. 2.) and this Habakkuk seems to intimate (Hab. 2. 18, 19.) which might then be the reason for Rachel's stealing her father's images, that he might not by consulting them, discover the way of Jacob's flight. (Godwin's Antiq. p. 170. Grot. in loco.) But Josephus gives it another turn; and fays she did it to have a security against her father's anger; supposing that if her father purfued and overtook them, she might in having recourse to these images obtain pardon. (Joseph, Hist. 1. 1. c. 19.) But why then did she not produce them, when she saw him so zealous to retrieve them? (Dr. Cave's lives, Apost. in Appar. p. 21.) Robinfon gives us feveral other opinions of the reason she took them. (Annal. l. 4. §. 15.)
 - 21. Passed over the river. Ruphrates. (Jun. in loco.)

- 23. And he took his brethren with him, and pursued after him seven days journey; and they overtook him in the mount Gilead.
- 24. And God came to Laban the Syrian in a dream by night, and faid unto him, Take heed that thou speak not unto Jacob either good or bad.
- 25. Then Laban over-took Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.
- 26. And Laban faid to Jacob what hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?
- 27. Wherefore didst thou slee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

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23. His brethren. i. e. His friends and relations. (Vid. Ann. 13.8.)

Pursued after bim seven days. (Vid. Ann. 27. 44.)

In the mount Gilead. So called from the heaperected there. (v. 48.) It was 380 miles from Haran. But this feems too far a journey for feven days, for the reason Jacob himself gives in excuse to his brother Esau, (c. 33.13.) even though we should suppose they made the greatest expedition, lest Laban should overtake and retard them.

24. In a dream. v. 11.

Speak not to Jacob either good or bad. (Vid. Ann. 24. 50.) Not that by this Laban was prohibited all manner of discourse with Jacob, for by his behaviour at their meeting we find he did not understand it so; but that he was not to urge his return with him either by good or bad words. (Jun. in loco.)

25. In the mount. The same mount with Laban, though by the addition of Gilead in the end of the verse it seems different. The word Gilead is here redundant, as the like may frequently be observed in this language. (Bp. Patrick in v. 20.)

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28. And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

- 29. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.
- 30. And now though thou wouldest needs begone, because thou sore longedst after thy father's house; yet wherefore hast thou stolen my gods?
- 31. And Jacob answered and said to Laban, because I was afraid: for I said, Peradventure, thou wouldest take by force thy daughters from me.
- 32. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee; for Jacob knew not that Rachel had stolen them.
- 33. And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.
- 34. Now Rachel had taken the images, and put them in the camel's furniture, and fat upon them: and Laban searched all the tent but found them not.

35. And

28. To kiss my sons. To give them the kiss of valediction. (Godwin's Antiq. p. 87.) as, Ruth. 1. 9—1 K. 19. 20.

My fons. i. e. Grandsons. Vid. Ann. 20. 12.

29. But the God of your father spake. (v. 24.) Vid. Ann. in v. 7. and c. 6. 8.

30. Wherefore haft thou, &c. (v. 19.)

31. In this verse Jacob answers to Laban's charge of stealing away privately; in the next of carrying away his gods.

32. Our bretbren. Vid. Ann. in v. 23.

33. Into Jacob's tent. Vid. Ann. 23. 2.

- 35. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched but found not the images.
- 36. And Jacob was wroth, and chode with Laban; and Jacob answered, and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?
- 37. Whereas thou hast searched all my stuff, what hast thou found of all thy houshold stuff? fet it here before my brethren and thy brethren, that they may judge betwixt us both.
- 38. These twenty years bave I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.
- 39. That which was torn of beafts I brought not unto thee: I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

40. Thus

35. Let it not displease my Lord. She intreats the pardon of her father, because she did not rise up to do him that reverence which became daughter; and is required from a child to a parent: (c. 48. 12—Ex. 18. 7—20. 12—Mal. 1. 6—Ephes. 6. 2—Heb. 12. 9—1 K. 2. 19—Ecclus. 3. 3—7. 27—Tob. 4. 3.) and excuses it by a pretended infirmity. (Vid. Ann. 9. 21.)

For the custom of women is upon me. He did not on that account disturb her, concluding as she was thus affected, she would not set herself so near the images, which were held so sacred. (Joseph Hist. 1. 1. c. 19.)

And be fearched. The places near which she sat.

- 26. Jacob was wroth. And warmly exposulated with Laban.
- 39. Here he represents the severity of Laban, exercised against him in his service.

do. Thus I was, in the day the drought confumed me, and the frost by night; and my sleep departed from mine eyes.

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- 41. Thus have I been twenty years in thy house: I ferved thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.
- 42. Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labour of my hands, and rebuked thee yesternight.
- 43. And Laban answered, and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these

40. Here he describes the care and labour in the management of his uncle's flock.

41. Ten times. Vid. Ann. in v. 7.

42. The fear of Isaac. God is called the fear of Isaac, probably in allusion to that fear which he impressed on Isaac (c. 27.33.) that he might not revoke the blessing; (in quod. Vid. Ann.) or as being the object of Isaac's fear and worship; for he is not called the God of Isaac, as he is of Abraham, because Isaac was now alive; and God never took his denomination from any man while yet living, (says Grot. in loco.) but with the deference due to the penetration and learning of Grotius, (not to insist on God's being called, the God of Jacob's faher, c. 31.5, 29, 42—because this according to the Hebrew way of speaking, may refer not to Isaac, but to Abraham) he is expressly called the God of Isaac, c. 28. 13—32. 9—while Isaac was living. This directly overthrows the observation of Grotius.

42. God hath feen. Vid. Ann. v. 12.

43. These daughters are my daughters, &c. Not that he challenges a property in them distinct from Jacob; but intends the same care and tenderness of every thing Jacob had, as if it were his own.

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45. See

these my daughters, or unto their children which they have born?

- 44. Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.
 - 45. And Jacob took a stone and set it up for a pillar.
- 46. And Jacob said unto his brethren, Gather stones: and they took stones and made an heap: and they did eat there upon the heap.
- 47. And Laban called it Jegar-sahadutha: but Jacob called it Galeed.
- 48. And Laban faid, this heap is a witness between me and thee this day. Therefore was the name of it called Galeed.
- 49. And Mizpah; for he faid the Lord watch between me and thee, when we are absent one from another.
- 50. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no man is with us; See, God is witness betwirt me and thee.

51. And

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- 45. Set it up for a pillar. That it might be a visible monument of the covenant they were now engaging in; as was also the heap on Laban's part, raised by those he brought with him.
 - 46. Jacob said to his brethren. v. 32.

They did eat there. Upon the heap. (Vid. Ann. 26. 30.)

- 47. The name of this heap, given it by Laban and Jacob, though it differed in found, yet had the fame fignification, intending the heap of witness, Laban's was in the Syrian, and Jacob's in the Hebrew language. (Jun. in loco.)
- 50. If thou shalt afflict my daughters, &c. This is rather an abrupt kind of speech, but of frequent use, c. 3. 22—1 Sam. 13. 19; and imports, that God who sees all this, will punish thee for it.

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- 51. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee:
- 52. This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heapand this pillar unto me, for harm.
- 53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the sear of his father Isaac.
- 54. Then Jacob offered facrifice upon the mount, and called his brethren to eat bread: and they did ear bread, and tarried all night in the mount.

55. And

No man is with us; to whom we leave the power of punishing the breach of this covenant on either side. God is witness between me and thee; and as he is conscious of our agreement, so may he take vengeance on the violator of it.

51. Behold this beap, (v. 46.) and behold this pillar, v. 45.

Which I have cast. If this does not refer to the heap singly, in the forming of which Laban assisted; then we are not to understand by pillar in this verse, the same erected v. 45; but by these two words he means the same thing; the heap raised in form of a pillar. Thus Junius seems to understand it, making which the relative to pillar, ecce cumulum hunc, et ecce statuam istam, quam jeci inter me et te. But there is no impropiety to understand both, as if he referred separately to the heap and the pillar.

53. The God of Abraham and the God of Nahor. Thus both their ancestors are called to witness, for the greater solemnity; or if the God of Nahor is understoood to be a different God from the God of Abraham, (as there is reason to believe him to be the idol Ur;) (Godwin's Antiq. p. 143.) then they each of them take an oath by the God their fathers worshipped, for the greater confirmation of the covenant.

Jacob Sware. Vid. Ann. 21. 24.

By the fear of his father. v. 42.

54. Offered sacrifice. Killed beasts rather, as in the margin. For Laban

55. And early in the morning Laban rose up, and kissed his sons, and his daughters, and blessed them: and Laban departed, and returned unto his place.

C H A P. XXXI.

AND Jacob went on his way, and the angels of God met him.

2. And when Jacob faw them, he faid, This is God's host: and he called the name of that place Mahanaim.

3. And

Laban and his company were of a different religion, and consequently not proper to invite them to a sacred seast. And though Moses admitted his father-in-law to the like solemnity (Ex. 18. 12.) yet he had discovered by his discourse his sense of, if not his conversion to the true God. We may better understand this action of Jacob, for a civil entertainment, by feasting together to confirm the covenant; especially as the Hebrew word signifies, not only to sacrifice, but also to kill, I Sam. 28. 24.—I K. 19. 21—; as the Greek word over is likewise used, Matt. 22. 4—John. 10. 10—(Jun. in loco.) Though some from hence conclude they were of the same religion, by partaking of the same sacrifice. (Bp. Patrick in loco.)

They did eat bread. v. 46.

55. And kissed bis sons. Vid. Ann. in v. 28.

Unto bis place. To Haran. Ann. Mund. 2265-Ant, Chr. 1735.

- 1. Angel of God met him. God fent him a company of angels as his guard, and to give him confidence in the divine protection against all his enemies. All good men may now be confident though not so visibly, of the same security. Pf. 37. 24—91. 11—Heb. 1. 14.—
- z. God's boft. Angels are thus called (Vid. Ann. 2. 1—) because good makes use of their ministry, not only to defend his servants (19. 16—48. 16—Ex. 14. 19—23. 20—Pf. 34. 7—91. 11.—If. 63. 9—Dan. 6. 22—Matt. 2. 13—Act. 5. 19—12. 7. &c. Vid. Ann. 28. 12.) but to destroy his enemies. (3. 24—19. 13—2 K. 19. 35—1 Chr. 21. 15—Pf. 35. 5, 6—78. 50—Act. 12. 23—2 Sam. 24. 16—Matt. 13. 41. Vid. Ann. 19. 13.)

Mahanaim. Expounded in the margin, two hosts, because there were both God's and his. (Jun. in loco.) This place was fixteen miles from Mount Gilead.

- 3. And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.
- 4. And he commanded them, faying, thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:
- 5. And I have oxen, and affes, flocks, and menfervants, and women-fervants; and I have fent to tell my lord, that I may find grace in thy fight.

3. Sent messengers. By which we are taught, that notwithstanding our assurance of the divine protection, we are to use all necessary means to obtain it: thus, Neh; 2. 4, 5—Judg. 20. 28, 29—Josh, 8. 2—2 Sam. 10. 9—2 Macc. 10. 27—1 K. 20. 22—for the wary proceedings of Jacob was no argument of his distrust of God; because it is not a prudent (Ecclus. 11. 21—2 Thess. 3. 10—1 Tim. 5.8—Gen. 43. 14) but an anxious care that is consistent with our trust in him: we are at least forbid it. As, Ps. 37. 5—55. 22—Matt. 6. 25—13. 22—1 Pet. 5. 7—Phil. 4. 6—Luk. 21. 34—10. 41.

The land of Seir. Called so from Seir, the possession, c. 36 20; though otherwise from Esau, says Josephus (Hist. l. 1. c. 19) who on account of his thick hair gave the name of Seir to that country. Though there is a shew of reason in this remark, yet the name Seir in this place does not seem to bear any reference to Esau, because it is called, immediately by way of explication, and to denote its relation to Esau.

The country of Edom Esau is thus named (c. 36.9, 43) as they were therefore descended from Isaac as well as themselves, they were to treat them with more civility, than others; Deut. 23.7—2.4,5—Except the Amalekites, who were of Esau's race, but excluded from all favour. (Vid. Ann. 36. 12.)

4. My lord Esau. He gives him this honourable title, (so c. 33. 8.) either because of his primogeniture, or to divert the vehemence of his anger, (Ecclus. 6. 5—1 Sam. 25. 24—Prov. 15. 1—25. 15—Ecclus. 18. 15—1 K. 12. 7.) as we find he afterwards did by his humble and submissive behaviour. c. 33. 3.

Thy fervant Jacob. These are words of submission.

5. I have oxen, &c. He recounts his substance, that Esau might not think he would prove a burden to him.

- 6. And the messengers returned to Jacob saying, We came to thy brother Esau, and also he cometh to meet thee with sour hundred men with him.
- 7. Then Jacob was greatly afraid, and distressed: and he divided the people that was with him, and the slocks, and herds, and the camels into two bands;
- 8. And faid, If Esau come to the one company and smite it, then the other company which is left shall escape.
- 9. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which said unto me, Return unto thy country, and to thy kindred, and I will deal with thee;

10. Iam

- 6. He cometh to meet thee, &c. Without any intent of violence fays Josephus (Hist. l. 1. c. 19.) and to give him the more honourable reception. But it is highly probable he defigned some mischief against him; for why else such preparation of force and arms? Thus Jacob apprehended some intention against him, for upon the news he was afraid and distracted, (v. 7.) unless his consciousness of the cheat raised in him this terrour of mind. Vid. Ann. 3. 10.
- 9. And Jacob faid, &c. Though Jacob took that course which his prudence suggested as the most proper for his safety; yet he applies himself to God for his affistance. To teach us that we ought not only to use our own endeavours in all our concerns (Vid. Ann. 3. 19.) but that we ought not wholly to depend upon them; we should recommend ourselves by prayer into the hands of God. Thus Ex. 17.9.—2 Chr. 20.3 &c.—1 Macc. 3.47. &c.—5.33—4.29. &c.—Vid. Ann. 24.12.

The Lord which said unto me, return unto thy country. He reminds God of his order and promise, c. 31. 3. to engage his protection. Thus it is usual to plead with God his own promises. (v. 12—Deut. 9. 26—26. 15—Neh. 1. 9—Ps. 74. 2, 3—25. 5—89. 20. &c—48—Dan. 9. 4—2 Macc. 8. 15—Song of the 3 child. v. 10, 11, 12—Ex. 32. 13—1 K. 8. 25—2 Chr. 6. 16, 42—Wisd. 18. 22—Jer. 14. 21)

I will deal well with thee. The exposition of I will be with thee, c. 31. 3.

10. With

- and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands.
- brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.
- 12. And thou faidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.
- 13. And he lodged there that same night: and took of that which came to his hand, a present for Esau his brother:
- 14. Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,
- 15. Thirty milch camels with their colts, forty kine and tenbulls, twenty she-asses and ten foals.

 16. And
- 10. With my staff. As a common foot traveller; who for ease and convenience used to carry a staff with him in his journey; as is intimated, Ex. 12. 11—2 K. 4. 29—Mark. 6. 8.

Two bands. Referring to v. 7.

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- 11. And the mother with the children. A proverbial form of speech, fignifying an universal slaughter, without regard to age or sex. (Grot. et Jun. in loco.) and Hos. 10. 14.
 - 12. And thou faidst. Vid. Ann. v. 9.

And make thy feed, &c. c. 28. 14.

13. He lodged there; about Mahanaim.

Which came to his hand. Which were ready at hand, without much choice or consultation, as the translation suggests: for the night advancing, and the surprize of his brother's immediate coming would not allow him to be particular, but he must send away his present with

- 16. And he delivered them into the hand of his fervants, every drove by themselves; and said unto his servants. Pass over before me, and put a space betwirt drove and drove.
- 17. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou; and whither goest thou; and whose are these before thee?
- 18. Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my Lord Esau: and behold also he is behind us.
- 19. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.
- 20. And say ye moreover, Behold thy servant Jacob is behind us. For he said, I will appeale him with the present that goeth before me, and afterward I will see his sace; peradventure he will accept of me.
- 21 So went the present over before him: and himfelf lodged that night in the company.
- 22. And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok.

all expedition, if he expected it should intercept his brother, yet the exact proportion which he sent, betrays great consideration, and we may therefore rather understand the phrase, of what was in his hand, to be what was in his power, or what he had to send.

- 2. I will appeale him with the present. There is usually so much persuasion in gitts, that they soften if not engage the affection of an adversary. Thus c. 43, 11—Ex. 23, 8—1 Sam. 25, 35—1 K. 15. 19—Prov. 17. 8—18. 16—21. 14—Ecclus. 7. 33—20. 29—2 K. 12. 18—15. 20—16. 8—Deut. 16. 19—Matt. 4. 9—Act. 12. 20—2 K. 17. 3—18. 16—(Le Grand's Hist. p. 55)
- 22. His eleven fons. In which number his daughter is comprehended, who also accompanied him. (c. 34. 1.)

 And

- 23. And he took them, and fent them over the brook, and fent over that he had.
- 24. And Jacob was left alone: and there wrestled a man with him until the breaking of the day.
- 25. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
- 26. And he said, Let me go, for the day breaketh: and he said, I will not let thee go, except thou bless me.
- 27. And he said unto him, What is thy name? and he said, Jacob.
- 28. And he faid, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And passed over. To try the depth of the ford, and finding it passable, he returned and sent them over; but himself tarrying behind, that he might recommend himself and his family to God by prayer; as is suggested by the prophet. (Hos. 12. 4.)

- 24. There wrestled. This was a corporal not a spiritual consist; a trial of the strength of body, not of mind; for this the circumstances of the story consirm.
- A man. i. e. An angel or rather Christ, the angel of the covenant in a human shape. (Hos. 12. 3. 4—Robinson's annals. l. 4. § 15.) The same word is likewise used in the history of Gideon (Judg. 6.) and of Manoah. (Judg. 12.) Grot. in loco.
- 25. Was out of joint. This was done that Jacob would not too much arrogate to himself on account of his conquest; for he who with a touch could disjoint Jacob's thigh, could doubtless had he pleased, have been victorious. From hence indeed he concluded him more than a mere man, as appears by his request of a blessing. (v. 26.)
- 28. Ifraet. In confirmation of the victory he had obtained over God. He need have no reason therefore to dread the power of his brother; for this actio n was to encourage Jacob to meet him without fear, and to assure him of success over all his enemies. (Joseph D d 2

- 29. And Jacob asked bim, and said, Tell me I pray thee thy name: and he said, Wherefore is it, that thou dost ask after my name? and he blessed him there.
- 30. And Jacob called the name of the place Peniel: for I have feen God face to face, and my life is preferved.
- 31. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.
- 32. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

C H A P. XXXIII.

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel and unto the two hand-maids.

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Hist. 1. 1. c. 19.) This name of Israel is again confirmed to him, c. 35.10.

Power with God. Hof. 12. 3.

- 29. Wherefore is it that thou doft afk after my name? Thus Judg. 13.18.
- 30. Peniel. Called Penuel in the next verse of the same signification. (Jun. in loco.) This place was four miles from Mahanaim.

I bave feen God, &c. Vid. Ann. 16. 13.

- 32. The children of Ifrael. After this time the Hebrews were generally called the children of Ifrael, given at first in confirmation of Jacob's victory (v. 28) and as a pledge of the success, which both he and his posterity should have over their enemies. (Joseph. Hist. 1. 1. c. 19.)
 - 1. With him four hundred men. As the messengers reported, c. 32.6.

2. And he put the hand-maids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

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- 3. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
- 4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.
- 5. And he lifted up his eyes, and faw the women and children; and faid, Who are those with thee? and he said, The children which God hath graciously given thy servant.
- 6. Then the handmaidens came near, they and their children, and they bowed themselves.
- 7. And Leah also with her children came near, and bowed
- 2. He put the band-maids, &c. He places them according to the degrees of his affection; Rachel and Joseph were set behind, as farthest from danger, because they were best beloved.
 - 3. Pafed over before them. Went himfelf first.

Bowed himself to the ground, to ingratiate himself with his brother by his humble deportment. Thus humility recommends us both to God and man; 1 K. 21. 29—2 Chr. 32. 26—34. 27—Jam. 4. 6—1 Sam. 25. 23—Gen. 43. 26—2 K. 1. 13—Job. 22 29—Prov. 3. 34—11. 2—18. 12—15. 331—29. 23—Luk. 14. 11—18. 14—Matt. 18. 4—23. 12—1 Pet. 5. 5—Is. 57. 15—66. 2—Ecclus. 3. 18—Pf. 15. 4—131. 1 &c.—138. 6,

4. Efau ran to meet him. Thus strangely God turned the heart of Esau, and restrained him from that violence, which by his warlike preparations he seemed to have intended against his brother: (Vid. Ann. Gen. 20. 6 and 31. 7)' and to shew the forwardness of his affection he ran to him, and without the delays of ceremony embraced him.

They wept, for joy; as c. 29. 11.

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bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

- 8. And he said, What meanest thou by all this drove which I met? and he said, These are to find grace in the sight of my lord.
- 9. And Esau said, I have enough; my brother, keep that thou hast unto thyself.
- have found grace in thy fight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.
- 11. Take, I pray thee, my bleffing that is brought to thee? because God hath dealt graciously with me, and because I have enough: and he urged him, and he took it.
- 12. And he faid, Let us take our journey, and let us go, and I will go before thee.

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8. Thefe are to find grace, &c. Vid. Ann. 32.20.

Of my Lord, Vid. 32. 4.

10. If now I have found grace. Vid. Ann. 18.3,

As though I had feen the face of God. This feems to refer to c, 32.30, and intimates the satisfaction of Jacob in seeing his brother receive him with so placid and savourable a countenance: that as the sight of the angel of God gave him consolation, and an assurance of security, so does he feel the same comfort in the present appearance of his brother.

11. He urged bim and be took it. Importunity often prevails against the force of our inclination; thus, Luk. 11. 8—Judg. 16. 16—19. 7—2 K. 2. 17—2 Sam. 13. 27—though not always; as, Judg. 19. 10—2 K. 5. 16.

They went, for joy; as a 23 11.

12. He said; i. e. Esau.

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- 13. And he said unto him, my lord knoweth that the children, are tender, and the flocks and herds with young are with me, and if men should over drive them one day all the flock will die.
- 14. Let my Lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me, and the children be able to endure; until I come unto my Lord unto Seir.
- of the folk that are with me: and he said, What needeth it? let me find grace in the sight of my lord.
 - 16. So Esau returned that day on his way unto Seir.
- 17. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.
- 18. And Jacob came to Salem, a city of Schechem which is in the land of Canaan, when he came from Padan aram; and pitched his tent before the city.

I will go before thee. To protect and to conduct thee to my father's, (Jof. Hift. 1. 1. c. 19.) or to Mount Seir.

13. He faid. i. e. Jacob.

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Until I come unto my Lord unto Seir. Seir was the place where Efau dwelt (c. 32. 3—36. 8.) and where he promifed to come by easy journeys; but Jacob either suspecting his brother's kindness, or fearing by new offences to revive the sense of former injuries, (as we learn) never made good his promise (Jun. in loco) but instead of going to Seir he betook himself to Succoth. (v. 17.)

- 15. Leave with thee. Either for his guard or guidance.
- 17. To Succost and built him an bouse. Intending for some time to continue here, for he remained in this place six years. (Le Grand's Hist. p. 56.) This was from Peniel two miles.
- 18. Jacob came to Shalem. This is understood by some not as a proper name; but only denoting his safe arrival in Canaan; without yet suffering

19. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor Schechem's father, for an hundred pieces of money.

20. And he erected there an altar, and called it El-elohe-Ifrael. a ship wash very I should not CHAP.

I will lead on lottly, a cording as the bush

fuffering any inconvenience, notwithstanding the ill defigns both of Laban and Esau: (Jun. in loco.) but we should take it properly, as such a place there certainly was, Joh. 3. 21—and which was afterwards called Schechem or Sychem, (Act. 7. 16) from Schechem the son of Hamor, c. 34. 2.—This place is remarkable in scripture for treachery; here Jacob's fons perfidiously slew Hamor, &c. c. 34. 26) Abimelech here usurped the government (Judg. 9. 6.) and here the ten tribes revolted from Rehoboam 1. K. 12. 19.

A city of Schechem. This was about eight miles from Succoth; and the same place with Sichem, c. 12. 6.

Which is the land of Canaan. This is remarked, because on his return it was the first place in this land.

19. He bought a parcel. St. Luke seems to affirm that this ground was bought by Abraham, (Act. 7. 16.) but if the word Abraham in that passage, is put in the genitive case (as most likely it should be) it may be properly expounded, of the fon of Abraham, and confequently refer to Jacob. It is not unusual to express the children by the name of the father (as 1 K. 12. 16-Jer. 30. 9.) But Grotius (in loco) and Dr. Hammond do not understand the passage of St. Luke to refer to this parcel of ground, but give it another and different interpretation. (Vid. Dr. Ham. Ann. in Act. 7. C.) This was certainly not the place of Jacob's interment, as feems to be there hinted, Vid. Ann. 49. 29.

An bundred pieces of money. They are called lambs in the margin; that he either gave so many lambs in specie, as it was anciently the custom to barter one commodity for another; or rather (as may be gathered from Act. 7. 16.) that he gave so many pieces of money stampt with the figure of a lamb: for when coined money was first the instrument of traffick, they impressed on it the form of cattle; from whence money is called pecunia. (Grot in loco.)

20. Erected there. Forgetting his vow, c. 28. 22-for Bethel was to be the place of the public worship of God, if he returned into Canaan with fafety.

An altar, Vid. Ann. 8. 20.

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CHAP XXXIV.

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AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

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- 2. And when Schechem the fon of Hamor the Hivite, prince of the country faw her, he took her, and lay with her, and defiled her.
- 3. And his foul clave unto Dinah the daughter of Jacob, and he loved the damfel, and spake kindly unto the damfel.

4. And

1. Dinab. Being fifteen years old. Ann. Mund. 2274. Ant. Ch. 1710.

Which she bare. c. 30. 21.

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Went out. From the tent which was pitched before the city (c. 33. 18.) into the city of Schechem, at the time the Shechemites held their feast, to see the fortitude of the women of that country, and the manner of their devotion. (Joseph. lib. 1. c. 19.)

The daughters of the land. Vid. Ann. 27. 46.

2. When Schechem. From whom the city took its name.

He took her. By force. Thus curiofity often leads to danger; Matt. 26. 58, 70—Ex. 19. 21—Ecclus. 9. 7.

Defiled her. (To this refers Judith. 9. 2.) Humbled her, it is in the margin; for the scripture modestly expresses all acts of impiety. As Deut. 21. 14—22. 24. 29—Judg. 19. 24—20. 5—2 Sam. 13. 12—Ezek. 22. 10, 11.

3. His foul clave, &c. Vid. Ann. 2. 24.

Speak kindly. To her heart (in the margin) as, 50. 21—i. e. comfortably and friendly, as the word is rendered, If. 40. 2—Hof. 2.

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- 4. And Schechem spake unto his father Hamor, saying, Get me this damsel to wife.
- 5. And Jacob heard that he had defiled Dinah his daughter, now his fons were with the cattle in the field: and Jacob held his peace until they were come.
- 6. And Hamor the father of Shechem went out unto Jacob to commune with him.
- 7. And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter which thing ought not to be done.
- 8. And Hamor communed with them, saying, The soul of my son Schechem longeth for your daughter: I pray you give her him to wife.
- 9. And make ye marriages with us: and give your daughters unto us, and take our daughters unto you.

 10. And

14-Judg. 19. 3-Ruth. 2. 13-2 Sam. 19. 7-2 Chr. 32. 6-Gen. 50. 21.

- 5. Jacob held his peace. Made no public complaint, nor discovered his resentment 'till his sons returned from the field.
- 6. Went out unto Jacob. Out of the city to treat with Jacob in his tent-Vid. Ann. 24. 49.
 - 7. Came out of the Field. Being probably sent for by their father.

Wrought folly in Ifrael. Done that which the Ifraelites accounted a fin. Vid. Ann. 38. 24—Sin is usually stilled in scripture by the word folly, and sinners are termed fools; because fin is contradictory to the voice of reason, as well as to the express will of God; but adultery is especially intended by this phrase (Vid. Dr. Hammond, Ann. in Eph. 5. 4. b.) as, Deut. 22. 21—Judg. 12. 23—20. 6, 10—2 Sam. 13. 12—Hos. 2. 10—Ps. 38. 5.

9. Give your daughters. Vid. Ann. 24. 49.

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- to. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get ye possessions therein.
- 11. And Schechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.
- 12. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.
- 13. And the sons of Jacob answered Schechem and Hamor his father deceitfully, and said; because he had defiled Dinah their sister:
 - 14. And they faid unto them, We cannot do this thing

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- 11, Let me find grace. Vid. Ann. 18. 3.
- of the men bringing a portion to his wife, as in aftertimes it was practiced among the Jews (Tob. 8. 21) though it was formerly given by the man; I Sam. 18. 25—But here feems to be a particular reason for it, viz. to make reparation for the injury committed; for there was a natural equity in what Moses afterwards established by law. Ex. 22. 16—Deut. 22. 28.
- 13. Deceitfully. Not daring to deny directly his request. (Joseph. Hist. l. 1. c. 19:) on account of his authority; or to remove all suspicion of revenge, and thus obtaining the greater opportunity of returning the injury. A fraud of somewhat the like event we read of in 1 Macc. 1. 30—7.15.

And faid. Quum alloquerentur eos, when they spoke to them; and which is the most natural construction (Jun. in loco.)

Because he had defiled, &c. A malicious and revengeful disposition incites to the most base and bloody practices; as, 2 Sam. 13. 28—25. 34—1 Mac. 12. 48—16. 16—2 Macc. 12. 3—Gen. 27. 41—2 Sam. 3. 27—20. 10—Luk. 22. 47—(Vid. Ann. 27. 41.)

14. We cannot do this thing. It is repugnant to our religion and to our honour,

thing, to give our fifter to one that is uncircumcifed; for that were a reproach unto us.

- 15. But in this will we consent unto you: If ye will be as we be, that every male of you be circumcifed;
- 16. Then will we give our daughters unto you, and we will take your daughters unto us, and we will dwell with you, and we will become one people.
- 17. But if ye will not hearken unto us, to be circumcifed; then will we take our daughter, and we will be gone.
- 18. And their words pleafed Hamor, and Schechem Hamor's fon.
- 19. And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.
- 20. And Hamor and Shechem his fon came unto the gate of their city, and communed with the men of their city, faying,

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15. If ye will be as we be, that every male, &c. Under this religious pretence they disguised their revenge: as religion is often made a covering for ill defigns. Act. 19. 27—2 K. 10. 18. &c.

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- 17. Will-we take our daughter. Puellam nostram, is the Latin ver-
 - 19. Deferred not, &c. Vid. Ann. 29. 20.

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He was more bonourable, &c. Probably as being the elder fon; for they were accounted thus; Ecclus. 10. 20—Wifd. 18. 12.

20. Unto the gate. The place of the greatest concourse of people; for their courts and publick assemblies were formerly held in the gates of the city. (Jun. in loco.) The same is suggested in Amos. 5. 15—Prov. 22. 22.

Their

- 21. These men are peaceable with us, therefore let them dwell in the land, and trade therein; for the land behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.
- 22. Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcifed, as they are circumcifed.
- 23. Shall not their cattle and their substance, and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.
- 24. And unto Hamor and unto Sheehem his fon hearkened and all that went out of the gate of his city: and every male was circumcifed, all that went out of the gate of his city.
- 25. And it came to pass on the third day, when they were fore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren took each man his sword, and came upon the city boldly, and slew all the males.

26. And

Their city. Vid. Ann. 23. 10.

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23. Shall not their cattle, &c. Thus it is usual for men in authority to pretend the public good to accomplish their private ends; and the most successful intrigue to delude the people, has always been the shew of some public advantage. Act. 19. 25. &c.—2 Sam. 15.4—1 K. 12. 26. &c.

24. That went out of the gate of his city. Vid. Ann. 23. 10.

25. On the third day; which in the opinion of physicians is the most critical to wounded persons. (Jun. et Grot. in loco.)

Two of the fons. Whether these two alone were concerned in this massacre; or whether they had the assistance of others, but being the principal actors, have the whole fact ascribed to them, is not agreed; (Jun. et Paræus in loco) yet Moses recording that they came upon the city boldly; seems to intimate they did it alone. To this fact Jacob teters, c. 49.6—and Judith 9.2. &c.

Dinab's

- 26. And they slew Hamor and Schechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.
- 27. The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister.
- 28. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field.
- 29. And all their wealth, and all their little ones, and their wives took they captives, and spoiled even all that was in the house.
- 30. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites, and the Pherizzites: and I being sew in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.
- 31. And they faid, Should he deal with our fifter as with an harlot?

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Dinab's brethren; both by father and mother. Gen. 29. 33. Comp. c. 30. 21.

Slew all the males. Vid. Ann. 20. 9.—These in all their wars and contentions were only devoted to the sword; the women and children were usually spared. Deut. 20. 13, 14—Numb. 31. 7, 9—1 K. 11. 16.—Though sometimes they made a total destruction. as Deut. 2. 34—3. 6—20. 16—Numb. 31. 17—Judg. 21. 10.

- 27. The sons of Jacob. Probably the rest of their brethren; for though they might not have been active in the murder, yet they might affist them in carrying off the spoil. (Robinson's Ann. 1. 4. §. 16.)
- 30. To make me to stink among the inhabitants. i. e. to make me odious, as loathsome and offensive. A common metaphor, as Ex. 5. 21. Sam. 13. 4—27. 12—1 Chr. 19. 6.
- 31. They faid. What they had done wickedly, they justify impertinently.

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AND God said unto Jacob, Arise, go up to Beth-el and dwell there: and make there an altar unto God, that appeared unto thee when thou sleddest from the sace of Esau thy brother.

2. Then Jacob said unto his houshold, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

3. And

Should be deal with our fifter as with an harlot. The infult being offered with violence, they plead fraternal right to revenge it. As in the same manner Absalom revenged upon Amnon the rape upon his sister. 2 Sam. 13. 28.

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1. Unto Jacob. While he was pensive and ruminating with himself how to be secure from the mischief he dreaded from the neighbouring people; whom the baseness of this fact might perhaps excite to revenge.

Arise, go up to Bethel. Which from Schechem was twenty eight miles. Here God both to remind Jacob of his vow (c. 28. 20.) and to secure him from danger, directs him to go to Bethel. Thus he is always present to admonish and to affist good men in distress. Gen. 16. 9-20. 7-21. 19-26. 2-31. 24-2 K. 19. 6-Matt. 2. 13-A2. 12. 6. &c.—Vid. Ann. 6. 8.

That appeared unto thee. c. 28. 13.

When thou fleddeft, &c. Thus v. 7-Vid. c. 27. 43.

2. Change your garments. This was antiently the outward and ceremonial symbol of repentance; thus attesting the change of their mind, which is included in the nature of repentance; (Deut. 4. 30—30—30. 2—1 Sam. 7. 3—2 Chr. 6. 37. &c.—15. 3—Pf. 22. 27—Lam. 3. 40—Hos. 14. 2—Joel. 2. 12—) without which we cannot be acceptable to God, and therefore we are so often warned to repent;

- 3. And let us arise, and go up to Bethel: and I will make there an altar unto God, who answered me in the day of my diffress, and was with me in the way which I went.
- 4. And they gave unto Jacob all the strange gods which were in their hands, and all their ear-rings which were in their ears: and Jacob hid them under the oak which was by Schechem.

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Rev. 2. 5-Jer. 3. 12. &c-Ez. 18. 30-Matt. 4. 17-Act. 3. 19-17. 30-and encouraged by promises of mercy, (Neh. 1.9-Lev. 26. 40-Deut. 4. 30-30. 2-2 Chr. 7. 14-15. 4, 15-Ez. 18, 21-33. 14-Jer. 18. 8-35. 15-Hof. 6. 1-Luk. 15. 10) and examples of forgiveness. (Judg. 10. 16-2 Sam. 12. 13-1 K. 21. 29-2 Chr. 33. 12, 13-Ps. 32. 6-Jon. 3. 10-Luk. 7. 47-23. 42, 43.) There were also other figns of repentance. (1 Chr. 21. 16-16. 22. 12 -32. 11-58. 3-Jer. 4. 8-6. 26-Dan. 9. 3-Joel. 2. 12, 13-Jon. 3. 5-1 K. 21. 27-Job. 42. 6-Matt. 11. 21.)

3. Let us arise and go up, &c. In answer to God's command; v. 1.

In the day of my diffress. When I was in danger from my uncle, my brother, and the neighbourhood of Schechem.

4. All the strange Gods. Amongst which were the Gods of Laban, which Rachel stole, c. 31. 19. (Joseph. Hist. 1. 1. c. 19) the rest being probably what they had taken from the Schechemites.

All their ear-rings. Which foretold certain figns, and being dedicated to false Gods administered to idolatry (Grot. in loco.) Not that ear rings or any other ornaments of the body ought not to be used; for the best people of old wore them; (c. 24, 22-47, 53-2 Sam. 1. 24-Pf. 45. 13-Judith. 10. 4-If. 61. 10-Ex. 3: 22-Gen. 41. 42-Ez. 16. 10-2 Sam. 13. 18.) and though the prophet feems to reprove the daughters of Zion for their ornaments (If. 3. 18. &c.) and the Apostle to forbid all outward decoration (1. Pet. 3. 3.) yet it was their abuse that subjected them to the prophet's censure, because they added to pride; and those who wore them valued themselves for their bravery (If. 3. 16) and the Apostle cannot be understood to forbid absolutely all external ornaments, for the women, to whom he refers, (v. 5.) made constant use of them; but he here cautions them against too high an estimation of their worth; he would have them more studious of their inward than outward attainments (a negative being here, according to the usual stile of scripture, used for a comparative) endeavouring after a quiet and meek spirit, rather than choice dresses and rich apparel. For ornamental decorations may innocently be made

11. Ana

5. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

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- 6. So Jacob came to Luz, which is in the land of Canan, that is Beth-el: he and all the people that were with him.
- 7. And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.
- 8. But Deborah Rebekah's nurse died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.
- 9. And God appeared unto Jacob again, when he came out of Padan-aram; and bleffed him.
- Thy name shall not be called any more Jacob; but Israel shall be thy name; and he called his name Israel.

 11. And

use of, if they do not exceed the limits of sobrlety and decency; but correspond with our condition in life, our age and our sex.

- 5. The terrour of God. (Vid. Ann. 23. 6.) Perhaps a terrour fent by God; fuch was c. 27. 33—1 Sam. 14. 15—Job. 6. 4—Jer. 15. 8—Deut. 2. 23—11. 25.—God fruck their minds with a dread of Jacob, that they dare not attempt to affault him, how highly soever they resented the slaughter of the Shechemites.
- 6. Came to Luz. c. 28. 19—which is twenty-eight miles from Schechem.
- 8. Deborah Rebekah's nurfe. (c. 24. 59) who was either fent to him with a message by Rebekah, as she promised; (c. 27.45) or on the death of Rebekah was voluntarily gone to him, as an affistant to his wives as she had been to his mother; and being now very old died in this journey.
- 10. Israel shall be thy name. God here confirms the alteration of his name (c. 32. 28.) for his comfort and affurance.

- tr. And God said unto him, I am God Almighty; be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins:
- 12. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.
- 13. And God went up from him in the place where he talked with him.
- 14. And Jacob fet up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.
- 15. And Jacob called the name of the place where God spake with him Beth-el.

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11. And God said unto bim. God makes him this promise in answer to his father Isaac's prayers (c. 28. 3.) for the words are nearly the same.

God Almighty. God introduces his promise with a declaration of his power, that it may create a superior considence in Jacob; and that he might depend upon his word, who was able to sulfill his promises.

Be fruitful. Vid. Ann. 1. 28.

Anation, &c. Like that, c. 17. 6.

- 12. The land which I gave Abraham, (c. 13. 15)—and Isaac, (c. 26: 3) to thee will I give it.
 - 13. God went up from bim. Vid. Ann. 17.22.
- 14. Set up a pillar, as he had thirty years before in the same place (Le Grand. Hist. p. 57.)
 - 15. Bethel. He renews the name he had before given it. c. 28. 19.
 - 16. A little way. The word is also thus rendered, 2 K. 5. 19. Ephrath.

- 16: And they journeyed from Beth-el: and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.
- 17. And it came to pass when she was in hard labour, that the midwife faid unto her, Fear not; thou shalt ha ve this fon also.
- 18. And it came to pass as her soul was in departing (for the died) that the called his name Ben-oni; but his father called him Benjamin.
- ig. And Rachel died and was buried in the way to Ephrath, which is Bethlehem.

20. And

Ephrath. Called Bethlehem Ephrath. Mic. 5: 2-which was twelve miles from Bethel. But Rachel died on the road within half a mile of Ephrath. (Bp. Patrick in loco.)

Had hard labour. Vid. Ann. 3. 161

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18. Fear not, thou shalt have this jon also. The attendant comforts her under her hard labour with the thoughts of a fon, which she promised herself from God (c. 30. 24.) Something like this is, Joh. 16. 21-1 Sam. 4. 20.

18. Benoni. This name which was given him by his mother (vid. Ann. 4.25.) in relation to her pains, was changed by his father, that it might not be a perpetual monitor of her death, and daily revive the sense of his loss.

Benjamin. The fon of the right hand, i. e. most beloved (c. 44. 20. 30. Jun. in loco.) unless he here made use of the Syriac language, of which there are many words in scripture; (as, Gen. 38. 17-Esth. 4. 11—5. 2—Matt. 5. 22—27. 33, 46— Mark. 3. 17—5. 41—7. 11, 43—14. 33. Luk. 16. 9—Joh. 1. 42—19. 13—Act. 1 19—9. 36—1 Cor. 16. 22—2 Cor. 1. 22—Eph. 1. 14) and which Jacob still in a great measure retained: and then Benjamin will signify the fon of days, which may be the most proper exposition, as he was the child of his oldage; (c. 44. 20 Grot. in loco) for if Joseph was so called, (c. 37. 3) much more may Benjamin, for he was at least ten years younger.

19. Was buried. (Vid. Ann. 23. 19.) She was buried here, as dying in child-birth, and consequently could not well be carried further. Ann. Mund. 2288. Ant. Chr. 1696.

Ephrath, which is Bethlehem. This place was afterwards called

by both these names conjunctively. (v. 16—Mic. 5. 2.)

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20. The

- 20. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave until this day.
- 21. And Israel journeyed and spread his tent beyond the tower of Edar.
- 22. And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it, Now the sons of Jacob were twelve:
- 23. The fons of Leah; Reuben Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulon.

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20. The pillar of Rachel's grave. From hence the land near it was called Rachel. It was here Herod killed the young children, (Matt. 2.16) by which was fulfilled the prophecy of Jeremiah, (Jer. 31.15.)

Rachel weeping, &c. i. e. The people of Rachel; those who inhabited that part near where the tomb of Rachel was placed.

To this day. And even to the time of Saul it was so called. (1 Sam. 10. 2.)

21. Ifrael. The first time Moses stiles him Israel, which he repeats twice in the next verse, he then changes it again; but his reason is uncertain.

Of Edar. Which was about one mile from Ephrath.

Lay with Bilhah. To which Jacob refers, c. 49. 4—and for which he lost the privilege of his birth-right (1 Chron. 5. 1.) Good men are often very unhappy in their children; for the example of the parent has not always a powerful influence over the manners of the child; (asc. 26. 7—1 K. 15. 3, 11, 26—22. 43, 52—2 K. 18. 3—14. 3—15. 3, 34—21. 21—17. 41—24. 9—2 Chr. 29. 2—33. 22—Pf. 78. 57—Act. 7. 51—Ezek. 16. 44)—and sometimes the children of good men degenerate from their father's virtue, (thus, c. 9. 22—25. 34—1 K. 11. 6, 33—2 K, 16. 2—2 Chr. 28. 1—Judg. 2. 17—Ezek. 18. 10) as the children of bad men sometimes improve by example and are virtuous. (Thus 2 Chr. 21. 12, 13—33. 22, 25. comp. 34. 2—Ezek. 18. 14.)

His fasher's concubine. She is called his wife, c. 30. 4-(Vid. Ann. 22. 24.)

6. Which

- 24. The fons of Rachel; Joseph, and Benjamin:
- 25. And the fons of Bilhah, Rachel's handmaid; Dan and Naphtali:
- 26. And the fons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.
- 27. And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah (which is Hebron) where Abraham and Isaac sojourned.
- 28. And the days of Isaac were an hundred and fourscore years.
 - 29. And Isaac gave up the ghost and died, and was gathered
- 26. Which were born to him in Padan-aram. Because most of his sons were born there, therefore the greater part gives the denomination to the whole: though Benjamin was born in the city between Bethel and Ephrath, in the land of Canaan. (v. 16.) This Synecdochical method of computation is frequent in scripture, (as Gen. 46. 15, 27—Ex. 12. 40—Joh. 20. 24—1 Corr. 15. 5) Jun. in loco.) The regular list of Jacob's sons in the order they were born, are as follow,

Reuben Simeon By Leah Levi Comment from Aug. Aug. Aug. 20 101 Street 1 9 22 0 Judah the state of the families of the second state of the second secon Dan By Bilhah Naphtali Gad By Zilpah Afher for the library and to grand and to constitution had Iffacar Zebulon Dinah Benjamin { By Rachel

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27. Unto Mamre. Which was twenty miles from Edar.

Where Abraham. (c. 13. 18) and Isaac sojourned. To which place Isaac removed from Beersheba, (c. 26. 23) and was from thence fixteen miles,

29. Gave

gathered unto his people, being old and full of days: and his fons Esau and Jacob buried him.

C H A P. XXXVI.

NOW these are the generations of Esau; who is Edom.

2. Esau took his wives of the daughters of Canaan; Adah, the daughter of Elon the Hittite, and Aholibamah, the daughter of Anah the daughter of Zibeon the Hivite:

3. And

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29. Gave up the ghoft. Vid. Ann. 25. 8.

And died. Josephus says, soon after the arrival of his son (Hist. 1. 1. 2. 20.) though it was undoubtedly some years after (Jun. in loco) during Joseph's imprisonment. (Le Grand's Hist. p. 61.) as Isaac's death is recorded here immediately upon Jacob's return, it might probably cause this anachronism in Josephus; though such anticipations are frequent in scripture, as, Gen. 25. 8—2. 3—10. 5—36. 21)—Vid. Ann. 12. 8.

Gathered unto bis people. Vid. Ann. 15. 15.

Full of days. Vid. Ann. 25.8.

His fons Esau and Jacob, (after the example of Ishmael and Isac, c. 25.9.) buried bim, (Vid. Ann. 23.19) in Machpelah c. 49.31—Esau with his family removed from mount Seir to Hebron some time before the death of his father, in expectation of his patrimony.

1. These are the generations of Esau. Esau's family is here inserted for the illustration of the history of the people of God. (Jun. in loco.)

Who is Edom. For the reason of this remark, Vid. in Ann. 32.3.

2. The daughters of Canaan. Vid. Ann. 27. 46.

Adab. The same with Bashemath, c. 26. 34-(Jun. in loco.)

Abolibamab. (v. 25.) The same probably with Judith (c. 26. 34.) Jun. in loco. It is a name however common to either sex (v. 41.) and which is not unusual in scripture, (as v. 12. 40) Though it may perhaps

- 3. And Bashemath Ishmael's daughter, sister of Na-
- 4. And Adah bare to Esau, Eliphaz; and Bashe-math bare Reuel;
- 5. And Aholibah bare Jeush, and Jalaam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

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6. And Esau took his wives and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country, from the sace of his brother Jacob.

7. For

haps be understood that these are different from his former wives, which having no children, he married these, by whom he had the following issue.

Daughter of Zibeon. Daughter does not here refer to Anah, for he was Zibeon's fon (v. 24.) but to Aholibamah, who is called Zibeon's daughter, as being his grand-daughter, according to the Hebrew form of speaking. (Vid. Ann. 20. 12) Zibeon is here mentioned to distinguish this Anah from that v. 20, who was Zibeon's brother.

3. Bashemath. The same with Mahalath, c. 28. 9—(Jun. in loco) for it is customary the same person should bear two names. Vid. Ann. 26. 34.

6. Esau took his wives, &c. Josephus says, after the death of Isaae (Hist. 1. 2 c. 1.) Esau with his family returned to Mount Seir, where he had formerly dwelt (c. 32. 3—34. 14) and where he had contracted an affinity, having married Aholibamah, the daughter of Zibeon the son of Seir, possessor of that country. (v. 20) But Junius understands it only as a resumption of the former story, and what was transacted before Jacob's return to his father, for he translates it assumpterat, &c. in the præterplupersect tense; and expounds from the face of his brother by ante adventum, before his coming, as he supposes it sometimes taken: but the sense according to the transaction appears most natural, and that of Junius much strained; especially if we consider he refers the next verse to Esau and his father, when there is no notice of Isaac throughout the chapter.

By their riches. We may understand Esau and Jacob's wealth, whose substance was so large and cattle so numerous, that the land of Canaan

- 7. For their riches were more than that they might dwell together: and the land wherein they were strangers could not bear them because of their cattle.
 - 8. Thus dwelt Esau in mount Seir: Esau is Edom.
- 9. And these are the generations of Esau the father of the Edomites in mount Seir:
- 10. These are the names of Esau's sons; Eliphaz the fon of Adah the wife of Esau, Reuel the son of Bashemath the wife of Efau. W. and 2001, U.M. D. A.
- 11. And the fons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz. how and ni too bad
- 12. And Timna was concubine to Eliphaz Esau's fon; and she bare to Eliphaz Amalek: these were the fons of Adah, Esau's wife. And

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Canzan could not contain both; upon which Efau leaves his brother, and retires to his wife's relations to mount Seir, which from him was afterwards called Edom or Idumcea."

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7. Dwell together. And therefore they parted, as Abraham and Lot had before for the same reason, c. 13. 6.

Wherein they were frangers. Vid. Ann. 17. 8.

- 8. Thus dwelt Efau in mount Seir. Deut. 2. 5-Josh. 24. 4-Though we before, find him in the land of (Seir 32 3) yet not till new did he possess this mountainous part of the country. (Bp. Patrick in loco.)
- 10. Efau's fons. Recognifed with some little variation; 1 Chr. 35, &c.
- 12. Timna; was Lotan's fifter (v. 22) and Seir's daughter (v. 20)

She hare to Eliphaz Amalek. This gives light to 1 Chr. 1. 36, where amongst the sons of Eliphaz, are mentioned Timna and Amalek, which is thus to be understood by Timna Amalek.

Was concubine, This word has an houourable sense. Vid. Ann. 22. 24 me on the committee of closed are signed of erw of Amalek.

13. And these are the sons of Reuel; Nahath and Zerah, Shammah, and Mizzah: these were the sons of Bashe nath Esau's wife.

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- 14. And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife : and she bare to Esau Jeush, and Jaalam, and Korah.
- 15. These were dukes of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz.
- 16. Duke Korah, duke Gatam, and duke Amalek; these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.
- 17. And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah; these are the dukes that tame of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife.

had theforem the children of Albeon:

18. And

20. The

Amalek. From whom descended the Amalekites. (Jun. in loco) His posterity alone of all the sons of Esau were excluded from favour, being utterly to be destroyed by the Israelites. (Ex. 17. 14—Deut. 25. 19.) The reason of which is expressed, Deut. 25. 17, 18—but to the rest of Esau's descendants they were to shew kindness. Deut. 23. 7.

These were the sons of Adah. All that descended from her are called her sons, as well grandchildren as others, according to the Hebrew Idiom. Vid. Gen. 20. 12.

- 13. The fons of Bashemath. Vid. the foregoing verse.
- 15. Duke Teman. He was probably the father of Eliphaz the Temanite, one of Job's friends. (Cave's Liv. Apost. in Appa. p. 24.)
- 16. Duke Kerah. He is omitted in all other catalogues of the children of Eliphaz: perhaps because he was not in the same degree of relation with the rest, probably a grand-son. (Jun. in loco) There was one of this name among Aholibamah's children (v. 14,) but this is different from him, whose title is recognised, v. 18.

- 18. And thele are the sons of Aholibamah Esau's wife; duke Jeush, duke Jalaam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah Esau's wife.
- : 19. These are the sons of Esau, (who is Edom;) and these are their dukes.
- 20. These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,
- 21. And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.
- 22. And the children of Lotan, were Hori, and Heman: and Lotan's fifter was Timna.
- 23. And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.
- 24. And these are the children of Zibeon; both Ajah, and Anah: this was that Anah, that found the mules
- 20. These are the sons of Seir. Seir's progeny is here enumerated on account of the alliance contracted between them, Esau and Eliphaz. (Jun. in loco.)

The Horite. These people are called Hivites also, as appears by comparing this verse with v. 2—but called Horites probably from Hori, v. 22. 30.

Zibeon. Mentioned, v. 2. ads be V. Amanda C ha and ad F . . .

Anab. Different from him mentioned, y. 2. 24. 10 300 positioned

merly to be dedroved by the Studies. (Exp. 17. 11-

- 21. In the land of Edom. So called in the time of Moses, but here by anticipation. Vid. Ann. 35. 29.
- of relation with the rest, probably age. w. benefinen in him to be the was one of this name among Anolibeman's children (v. 14) but this
 - 24. Anab. The fame mentioned, V. 2. and more the sealed

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mules in the wilderness, as he fed the assess of Zibeon his father.

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- 25. And the children of Anah were these; Dishon, and Aholibamah, the daughter of Anah.
- 26. And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.
- 27. The children of Ezer are these; Bilhan, and Zaavan, and Achan.
- 28. The children of Dishan are these; Uz, and Aran.
- 29. These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
- 30. Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.
- 31. And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

And the comment of th

This was that Anah that found the mules. Some expound it the Baths; as if he was the first who discovered the virtue of hot springs, and the use of bathing. (Robinson's Ann. l. 4. §, 20.) But it is more likely to be understood according to our translation, and is here as a mark of infamy: to be remembered by posterity, as a person of that incessuous fancy to cause horses and asses to engender; from which heterogeneous breed, were produced creatures called mules.

- 25. Abolibamah. Mentioned, v. 2.
- 28. Uz. From this man the whole country is called the land of Uz, (Lam. 4. 29.) This is a different place from where Job lived, (Job. 1. 1, 3.) for that was in the eaftern country, bordering on Chaldes, not far from Euphrates. (Bp. Patrick in c. 22. 21.)
- 31. These are the kings. These do not all seem to be of Esau's race; but to have usurped upon them, and to have changed the form of government.

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- 32. And Belah, the fon of Beor, reigned in Edom: and the name of his city was Dinhabah.
- 33. And Bela died, and Jobab the fon of Zerah of Bozrah reigned in his stead.
- 34. And Jobab died, and Husham of the land of Temani reigned in his stead.
- 35. And Husham died, and Hadad the son of Bedad, who smote Midian, in the field of Moab, reigned in his stead; and the name of his city was Avith.
- 36. And Hadad died, and Samlah of Masrekah reigned in his stead.
- 37. And Samilah died, and Saul of Rehoboath by the river reigned in his stead.
- 38. And Saul died, and Baal-hanan the fon of Achbor reigned in his stead.

bnA . eg nd thefe are the kings that reigned in the land

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these kings came, shews that they did not succeed by right of inheritance, but assumed their government either by election or force.

before there reigned any king over the chil-

33. The fon of Zerab. Which was the second son of Reuel. v. 13.

Bozra. The metropolis of Edom. (Jun. in loco.) It was a very confiderable place (1 Macc. 5. 26.) being often used synecdochically for the whole country; as, Is. 34. 6—63. 1—Jer. 49. 13—Amos. 1. 12.

- 34. Of the land of Temani. Called so from Teman, eldest son of Eliphaz, v. 11. it was a principal division of Edom, and also often used synecdochically; as, Jer. 49. 7. 20—Ezek. 25. 13—Amos. 1. 12—Obad. 9.
- 37. Rehoboth by the river. Euphrates; which is by way of eminence in scripture usually called the river. This place is mentioned, Gen. 10. 11—though it may appear somewhat strange that one from so remote a country should be chosen king of Edom.

39. The

39. And Baal hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Mezahab.

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40. And these are the names of the dukes that came of Efau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth.

- 41. Duke Aholibama, duke Elah, duke Pinon.
- 42. Duke Kenaz, duke Teman, duke Mibzar,
- 43. Duke Magdial, duke Iram : these be the dukes of Edom, according to their habitations, in the land of their possession: he is Esau the father of the Edomites.

H A P. XXXVII.

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. 2. Thefe

39. The daughter of Mezahab. By Mezahab Junius understands not a person but a place; the meaning may then be, that Hadar's wife was of Mezahab, according to the Hebrew Idiom. Vid. Ann. for the original word is means in a great feets. 27. 46. t ment because the od all sine und to be a fred to the t

41. Abolibamab. The names also of women, v. 2. 12.

43. The dukes of Edom. The posterity of Esau recovered their authority, and succeeded instead of king; but called by this title, because, perhaps their government and power was not regal, but somewhat contracted. This was their first constitution (v. 15.) though afterwards they again changed, and had a succession of kings. Jer. 27. 3-Ezek. 32. 29.

1. And Jacob, &c. This chapter is to be connected with chap. 35.

Dwelt. At Hebron. v. 14-c. 35, 27.

Was a stranger. Vid. Ann. 17.8.

- 2. These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought unto his father their evil report.
- 3. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.
- 4. And when his brethren faw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.
- 5. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

6. And

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2. These are the generations. Referring to the end of chap. 35, where his family is enumerated. (Jun. in loco.)

With the fons of Bilbah. c. 35. 25.

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The fons of Zilpah. c. 35. 26.

Brought unto his father their evil report. Told his father of their ill actions; which with their father's particular affection to him, and his dreaming of pre-eminence, were the three causes of his brethren's hatred: but he told not to gain his ill will to them, but admonition; (for the original word is meant in a good sense, Grot in loco.) that by his father's counsel they might be reclaimed from their vices.

3. The fon of his old age. Born to him when he was ninety-one years old (Jun. in loco.) or more exactly when ninety (Jun. in c. 30. 30.) though this distinction rather belongs to Benjamin. Vid. Ann. 35. 18.

Acoust of many colours. Garments of various colours were held in great effect and worn by children of the first rank. (as, 2 Sam. 13. 18.—Pf. 45. 10.)

When his brethren faw, &c. Partiality of affection in the parent frequently creates lasting jealousies among the children.

5. Dreamed a dream. God antiently communicated his will to mortals when asseep in myssical representations; (as, c. 40. 5—41. 1, 5—Dan. 2. 1—4. 10—2 Esd. 13. 1 &c.) but those dreams which are the

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6. And he faid unto them, Hear, I pray you, this dream which I have dreamed.

7. For behold we were binding sheaves in the sield, and lo, my sheaf arose, and also stood upright; and behold your sheaves stood round about, and made obeisance to my sheaf.

8. And his brethren faid unto him, Shalt thou indeed reign over us? or that thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9. And he dreamed yet another dream, and told it his brethren: Behold, I have dreamed a dream more; and behold the fun and the moon and the eleven stars made obeifance to me.

and his father rebuked him, and faid unto him, What is this dream that thou haft dreamed? shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

ferved the faying.

without many wall was seen me many I was a 12. And

the pure effect of a disturbed imagination are not to be regarded. Beclus, 34. 2 &c.

there effect by the art of the said therefore too recent in their me.

He told it his brethren. That they might interpret it. (Jos. Hist. L. 2. c. 2.)

9. Dreamed yet another dream. As a fuller confirmation of the former. Vid. Ann. 41. 5.

10. Bow down our felves to thee. But this was really fulfilled when they went down into Egypt.

11. His brethren envied him. On account of that fortune and preeminence which his dreams portended. The happiness of another too often excites our envy. (Vid. Ann. 26. 14.)

Observed the faying. Thus Luk. 1. 66-2. 15.

- 12. And his brethren went to feed their father's flock in Schechem.
- 13. And Ifrael faid unto Joseph, Do not thy brethren feed the flock in Schechem? come, and I will send thee unto them. And he said unto him, Here am I.
- 14. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the slocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Schechem.
- 15. And a certain man found him, and behold, be was wandering in the field: and the man asked him, faying, What seekest thou?
- 16. And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.
- 17. And the man faid, They are departed hence: for I heard them fay, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.
 - 18. And when they faw him afar off, even before he
- 12. In Schechem. It was not more than three years fince the violence there offered by them; (c. 34.) and therefore too recent in their memories to be forgotten.
- 14. See whether it be well with thy brethren. A like instance we have 1 Sam. 17. 18.

Out of the vale of Hebron-to Schechem. Which were fixty miles apart.

- 15. A certain man. Some suppose this an angel in human shape-(Robin's Ann. l. 4. §. 18.)
- 17. In Dothan. Four miles from Schechem. Here Elisha was befieged by the Syrians, and defended by a host of angels with horses and chariots of fire. (1 K. 6.)
- 18. They conspired against him to slay him. Hatred and malice provoke cruelty (c. 4. 8—27. 41) and we read of the wicked often plotting

came near unto them they conspired against him to slay him.

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- 19. And they said one to another, Behold, this dream-
- 20: Come now therefore, and let us flay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.
- 21. And Reuben heard it, and he delivered him out of their hands; and faid, Let us not kill him.
- 22. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.
- 23. And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

 24. And

plotting against the righteous. Ps. 31. 15—83. 3. &c.—94. 21—140. 5—102. 8—37. 12, 33—Pr. 1. 11—14. 14—Jer. 38. 4—Dan. 6. 4—Matt. 26. 4—Joh. 12. 10—Act. 23. 12—Wild. 2. 12. &c.

20. And we will say. Thus one fin betrays into another. Vid. Ann. 27. 24.

We will see what will become of his dreams. Men frequently endeavour to frustrate the decrees of Heaven, but while they project their disappointment they work their accomplishment. Vid. Ann. v. 28.

21. He delivered bim out of their bands. Not that he removed him out of their power, but by the following counsel he prevented their murdering him. He was either of a milder nature than the rest, and abhorred such an unnatural fact; or being the eldest, might suppose his father would expect him at his hands. This might be the reason of his so great and impatient a concern for Joseph, when he thought him dead. v. 29, 30.

23. They stripped Joseph. But how he behaved himself toward his brethren, we may gather from, c. 42. 21?

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24. They

- 24. And they took him and cast him into a pit: and the pit was empty, there was no water in it.
- 25. And they sat down to eat bread: and they lift up their eyes and looked, and behold a company of Ishmeelites came from Gilead, with their camels bearing their spicery and balm, and myrrhe, going to carry it down to Egypt.
- 26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?
- 27. Come, and let us fell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh; and his brethren were content.
- 28. Then there passed by Midianites merchant-men: and they drew and lift up Joseph out of the pit, and fold
- 24. They took him and cast him into a pit. Josephus says it was Reuben that bound Joseph, and let him down into the pit. (Hist. l. 2. c. 3.) This office he might undertake to disguise his intention of saving him, and prevent that injury he might receive by his brethren's violence.
- 25, Ishmeelises. In respect of their birth these were a miscellaneous people (Jun. in loco.) for they consisted of Ishmeelites and Midianites, (the one descending from Abraham by Hagar, the other by Keturah) they are therefore (v. 28) indifferently called by either name, but their habitations were the same; for the Midianites dwelt among the Ishmeelites (Jun. in v. 28) and traded with them. Unless the whole company were Midianites, who from their confused dwelling with the Ishmeelites are sometimes called by this name; (Judg. 8. 24.) as it is usual for persons to be denominated from that people among whom they live. Thus c. 28. 5.—Bethuel is stiled a Syrian; 2 Sam. 11. 3. Uriah is called a Hittite; 2 Sam. 15. 19—Ittai a Gittite; 2 Sam. 24. 18—Araunah a Jebusite. (Jun. in v. 28. and Fuller's Pisgah-sight, &c. l. 1. p. 21.)

Gilead. A place of confiderable merchandize, and famous for balm. Jer. 8. 22-46. 11.

- 27. Our flesh. (Vid. Ann. 29. 14.) and therefore the more criminal and inhuman to destroy him.
 - 28. Midianites. Vid. Ann. in v. 25.

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fold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

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- 29. And Reuben returned unto the pit; and behold, Joseph was not in the pit; and he rent his clothes.
- 30. And he returned unto his brethren, and faid, the child is not; and I, whither shall I go?
- 31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:
- 32. And they fent the coat of many colours, and they brought it to their father; and faid, This have we found: know now whether it be thy fon's coat, or no.
- 33. And he knew it, and faid, It is my fon's coat; an evil beaft hath devoured him: Joseph is without doubt rent in pieces.

34. And

Sold Joseph. To which refer Pf. 105. 17—Wild. 19. 13—A&. 7. 9—Thus men precipitate the ends of Providence by those very means they use to deseat them. Gen. 11. 9—A&. 2. 23, 24—7. 35—Dan. 3. 30—Joh. 11. 48 with 53—Ex. 1. 11, 12—Prov. 10. 24—Ezek. 17. 15. &c.

29. Reuben returned unto the pit. By night; for he had been abfent in fearch of better pasture (Joseph. Hist. 1. 2. c. 3.) when they resolved to sell Joseph.

He rent bis cloaths. This was customary among the Hebrews and ethers, upon any sad or surprising accident; and always was a sign of some extraordinary concern and perturbation of mind: (Jonath. Edwards Disc. of Script. v. 3. p. 261) as v. 34—c. 44. 13—Numb. 14. 6—Josh. 7. 6—Judg. 11. 35—1 K. 21. 27—2 K. 5. 7—6. 30—11. 14—19. 1—Esth. 4. 1—Job. 1. 20—2. 12—Matt. 26. 65—Act. 14. 14—2 Sam. 13. 31) and by other tokens they expressed their consternation and grief. (2 Sam. 3. 31—13. 19—Esth. 4. 3—Job. 2. 8—2 K. 19. 1, 2—Pf. 35. 13—If. 15. 3—Jer. 48. 37—49. 3—Lam. 2. 10—Ezek. 7. 18—27. 30, 31—1 Sam. 4. 12.)

32. And they brought it. Viz. the messengers brought it.

34. Put

- 34. And Jacob rent his clothes, and put fackcloth upon his loins and mourned for his fon many days.
- 35. And all his fons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son, mourning: thus his father wept for him.

36. And

34. Put fackcloth, &c. Mourners to attest their inward grief cloathed themselves with some coarse garment, of which ceremony this is the first instance; but afterwards many other observances were added in bewailing their dead, (Jer. 16. 6, 7.) of which vid. Godwin's Antiq. p. 243.

And mourned for bis fon. Vid. Ann. 23. 2.

Many days. Jacob's loss being particularly great, he might exceed the common time of mourning. Vid. Ann. 27. 41.

35. All bis daughters. We do not find he had more daughters than Dinah, and here then we may understand his son's wives and their daughters. (Vid. Ann. 20. 12.) Unless we account for it in the indefinite stile. Vid. Ann. 46. 7.

To comfort him. Upon the death of friends or any other great calamity or distress, humanity and compassion induced men to commission the loss and comfort the afflicted, (So, z. Sam. 10. 2—12. 17—Ch. 7. 22—Luk. 10. 33—19. 41—Is. 61. 2—58. 7—Job. 2. 11—19. 21—6. 14—42. 11—30. 25—Jer. 16. 7—Joh. 11. 19. 35—Gen. 38. 12—45. 5—50. 21—2 Esd. 10. 2—Ecclus. 7. 34—35. 20—Rom. 12. 15—Lam. 2. 11—3. 48. &c.—2 Corr. 1. 4—1 Thess. 5. 14—Joh. 14. 1, 2—16. 7—Ps. 35. 13) after the example of God; (Ex. 2. 24—1 Sam. 9. 16—Act. 7. 34—Luk. 7. 13—2 K. 13. 23—Lam. 3. 32—Hos. 11. 8—Joel. 2. 18—Matt. 20. 34—Is. 63. 9.) and they are reproved as base and barbarous, who insult the miserable and rejoice at the missfortune of others. (Ps. 35. 15, 26—13. 4—38. 16—Prov. 17. 5—22. 22—Ez. 26. 2, 3—35. 15—25. 3 &c.—Amos. 6. 6—Ps. 69. 27—142. 5—Ecclus. 4. 3—8. 7—27. 29—7. 11—Job. 31. 29—Obad. 12. &c.—Lam. 1. 21—2. 15—Jer. 15. 17—50. 11, 12—Am. 1. 11—Prov. 24. 17, 18—Zech. 7. 10.)

He refused to be comforted. Good men often exceed the bounds of moderation in bewailing the loss of one who is dear to them.—Jer. 31. 15.

Thus his father wept for him. Junius here understands Isaac, Jacob's father

26. And the Midianites fold him into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard.

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C H A P. XXXVIII.

And it came to pass at that time that Judah went down from his brethren, and turned in to a certain Adullamite whose name was Hirah.

2. And

father, and renders it, flewit etiam illum pater ejus, his father likewise lamented him.

36. Of Pharoab's. This was a common name to all the kings of Egypt.

1. From the fale of Joseph to Jacob's descent into Egypt with is family, were about twenty-two years, which are thus enumerated: Joseph was seventeen years old when he was sold (c. 37. 2) he was thirteen years in Egypt before his advancement, being at that time thirty years old (c. 41. 46) the seven years of plenty were over (c. 41. 53) and two years of famine, before he sent for his father, (c. 45. 6.)

At that time. At the time that Jacob came to his father Isaac; c. 35.27—for we must now refer to that part of the history (Jun. in loco.) and not to the fale of Joseph, as the position of it seems to direct; for it certainly must be before that time; for it was not possible in so short a space that Judah should marry a wife, have three sons by her, marry two of them successively to one wife, and keep her some time for the third; afterwards have by her himself two sons, and one of them two children; all which, as Moses expressly affirms, was done before they came into Egypt. (Gen. 46. 12.) It is necessary therefore. to refer Judah's marriage to some considerable time before the sale of Joseph; and perhaps it may not be too early, but more fitly fixed to Jacob's return from Mesopotamia to live in Canaan. (c. 33. 18) There is some difficulty in stating the exact time of Judah's marriage; and indeed the infertion of this chapter feems generally to aim at nothing further than to delineate the genealogy of Christ, as our Lord proceeded from the loins of Judah. (Heb. 7. 14.)

Whose name was Hirab. And was Judah's friend, v. 12.

- 2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.
- 3. And she conceived and bare a son; and he called his name Er.
- 4. And she conceived again and bare a son; and she called his name Onan.
- 5. And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.
- 6. And Judah took a wife for Er his first-born, whose name was Tamar.
- 7. And Er, Judah's first born, was wicked in the fight of the Lord; and the Lord slew him.

8. And

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2. Adaughter of a certain Canaanite. Though it was not at this time unlawful to marry with a Canaanite, yet the patriarchs were alk ways cautious of such a connection, and afterwards it was expressly forbid. (Vid. Ann. 24.3) and when that liberty was taken, it was not so censurable for a man to marry the daughter of one uncircumcised, as it was to give their daughters in marriage to an uncircumcised husband. (Bp. Patrick in loco.)

Whose name was Shuah. The name of the father, not the daughter. v. 12.

He took ber, (Vid. Ann. 24. 67) to wife, being scarce fourteen years old. (Robin. Ann. 1. 4. §, 25) This is a clear evidence that the marriage of Judah was long before the sale of Joseph, Joseph at his sale being seventeen years old (c. 37. 2) and Judah was his elder brother by some years.

- 5. Chezib. Called Aczib. Josh. 15. 44—19. 29—Judg. 1. 31—Mic. 1. 14—(Jun. et Grot. in loco.)
 - 6. Took a wife from Er. At fourteen years of age. (Robin's ibid.)
- 7. The Lord flew bim. (Vid. Ann. 15. 15-4. 7.) By some unusual Aroke. (Bp. Patrick in loco.)

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8. And Judah faid unto Onan, go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

- 9. And Onan knew that the feed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give feed to his brother.
- 10. And the thing which he did displeased the Lord: wherefore he slew him also.
- remain a widow at thy father's house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren did:) and Tamor went and dwelt in her father's house.
- 12. And in process of time the daughter of Shuah Judah's wife died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13. And

- 8. Marry ber and raise up seed to thy brother. This is the first instance of one brother marrying the widow of another to continue the
 name of the deceased; (for the first son born to a widow was reckoned the progeny of the former husband, Deut. 25. 6) This must however have been a common practise, and was afterwards made a common law (Deut. 25. 5.) and extended to the nearest relation if no brother remained. Moses established many of the ancient customs into
 laws; (as v. 24—Vid. Ann. 7. 2.) and to this just Leviratus refers
 that passage in Ruth, (3.9) as also Matt. 22. 24.
- 11. Lest peradventure he die also. He was warned by the death of his two elder fons, and therefore he was resolved to keep his youngest from marrying so early.
 - 12. Was comforted. Vid. Ann. 37.35.

Unto his sheep-shearers. To rejoice; for it was customary at such feasons to make a feast and invite their friends. 1 Sam. 25. 11—2 Sam. 13. 23.

To Timnah. From hence Sampson married his wife-It was fix miles from Adullam.

14. Covered

- 13. And it was told Tamar, faying, behold thy father-in-law goeth up to Timnath to shear his sheep.
- 14. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and fat in an open place which is by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.
- 15. When Judah saw her, he thought her to be an harlot; because she had covered her face.
- 16. And he turned unto her by the way, and faid, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law;) and she said, What wilt thou give me, that thou mayest come in unto me?
- 17. And he said, I will send thee a kid from the flock: and she said, Wilt thou give me a pledge till thou send it?
- 18. And he faid, What pledge shall I give thee? and she faid, Thy signet, and thy bracelets, and thy staff
- 14. Covered her with a wail. Not for modesty, but distinction. v. 15.—The whole sex were in common veiled; but they were particularly made use of.

And set in an open place. It is rendered in the margin from the Hebrews, the door of eyes; which is only a periphrasical expression for a place where two ways meet, to which the gates open, as so many eyes; (Jun. in loco.)

She was not given. Being now twenty-fix years old.

18. He gave it her, &c. This is a remarkable inflance of human frailty, (Vid. Ann. 9. 21.) and of no weight to justify such fins under the christian dispensation, which expressly forbids such practises, (Gal. 5. 19—Col. 3. 5—1 Thess. 4. 3. &c.—2 Pet. 2. 10—Act. 15. 20—1 Cor. 6. 18—7. 2—Jud. 7.) as leading to irreversible condemnation. (Vid. Ann. 18. 20.)

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staff that is in thine hand: and he gave it her, and came in unto her, and she conceived by him.

- 19. And she arose and went away, and laid by her vail from her, and put on the garments of her widow-hood.
- 20. And Judah sent the kid by the hand of his friend the Adullamite; to receive his pledge from the woman's hand: but he found her not.
- Where is the harlot that was openly by the way-side? and they said, There was no harlot in this place.
- 22. And he returned to Judah and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.
- 23. And Judah said, Let her take it to her, lest we be ashamed: behold, I sent this kid, and thou hast not found her.
- 24. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also behold, she is with child by whoredom: and Judah said, Bring her forth, and let her be burnt.
- 25. When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child; and she said, Discern, I pray thee, whose are these, the signer, and bracelets, and staff.

 26. And

23. Let her take it to her, lest we be ashamed. He was willing to lose his pledge, rather than his reputation; for such practices were always infamous. (Wisd. 4.6—Judith. 13.16—Jer. 13.26.

Bring

^{24.} Judah said, bring her forth, &c. Thus apt are we furiously to pursue those crimes in others, which we find no fault with in ourselves; (so, 2 Sam. 12. 5.—Luk. 6. 41.)

- 26. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son: and he knew her again no more.
- 27. And it came to pass in the time of her travail, that behold, twins were in her womb.
- 28. And it came to pass when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.
- 29. And it came to pass as he drew back his hand, that behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.
- 30. And afterward came out his brother, that bad the scarlet thread upon his hand; and his name was called Zarah.

CHAP.

Bring ber forth. She was here examined as Shelah's wife, Lege Leviratus; for before that prohibition (Lev. 19. 29—Deut. 23. 17.) the fact was not punishable by any human law.

Let her be burnt. The punishment for this crime was not generally burning, neither before nor after the law of Moses. She is supposed therefore to have been a priest's daughter from the sentence, whose transgression was to be expiated by this kind of death. (Lev. 21.9.)

28. She bath been more righteous than I. i. e. I am more to blame

having deluded her expectation in my fon Shelah.

Knew her again no more. For it was an incestuous crime. (Lev. 18. 15—Jun. in loco.) It is thought Shelah did not afterwards marry her; though we find he left a family. (Numb. 26, 20—1 Chr. 4. 21.)

29. Pharez. His posterity is recorded, 1 Chr. 2.5.

30. Zarab. His posterity is recorded, 1 Chr. 2. 6.

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C H A P. XXXIX.

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AND Joseph was brought down to Egypt and Potiphar an officer of Pharaoh's, captain of the guard, an Egyptian, bought him of the hand of the Ishmeelites, which had brought him down thither.

- 2. And the Lord was with Joseph, and he was a profperous man: and he was in the house of his master the Egyptian.
- 3. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.
- 4. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5. And

Ayout to make enter best gray.

1. Joseph was brought, &c. After the digression concerning Judah through the last chapter, Moses here proceeds with his history; therefore this chapter may be connected with chap. 37.

To Egypt. To Zoan the metropolis of Egypt, (Numb. 13. 22—Pf. 78.13—If, 19. 11.) which was two hundred and feventy-two miles from Dothan, where Joseph was fold. Here the king held his court, and Potiphar lived; and after Joseph was advanced to authority he resided here, (Bp. Patrick in c. 45. 10.)

Bought him, Vid. Ann. 17.12.

Ishmaelites, Vid. Ann. 37.25,

- 2. The Lord was with Joseph. Vid. Ann 31. 3.
- 4. Joseph found grace in his fight. For Potiphar trained him up in all the liberal sciences, and would not permit him to live in a service I i 2 manner;

- 5, And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake: and the blessing of the Lord was upon all that he had, in the house, and in the field.
- 6. And he left all that he had in Joseph's hand: and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person and well-favoured.
- 7. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.
- 8. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand.
- 9. There is none greater in this house than I; neither hath he kept back any thing from me, but thee because thou

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manner; but took him to wait upon his person; and at length committed to him the care of his affairs. (Joseph. Hist. 1. z. c. 3.)

3. The Lord bleffed the Egyptian's bouse for Joseph's sake. Vid. Ann. 39. 27.

6. He knew not ought he bad, fave, &c. This is a proverbial phrase intimating, that the sole care of every thing was committed to Joseph in whom he had such entire considence, that he concerned himself with nothing, but only eat and drank without molestation. (Jun. in loco.) Unless it alludes to that superstitions custom among the Egyptians, with whom it was an abomination, to eat what was touched by an Hebrew. (c. 43. 32.) It then may signify that Potiphar gave Joseph the sole charge of his concerns, but of his food, with which he entrusted some other or provided himself.

Joseph was a goodly person; in mind as well as body.

And well favoured. This character was given him to introduce, as it was the occasion of, the subsequent story. (Vid. Ann. 12. 15.)

9. But thee because thou are his wife. So unalienable is the property in a wife.

thou art his wife: how then can I do this great wickedness, and sin against God?

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- by day, that he hearkened not unto her, to lie by her, or to be with her.
- 11. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.
- 12. And she caught him by his garment, saying, Lie with me: and he lest his garment in her hand, and sled, and got him out.
- 13. And it came to pass when she saw that he had lest his garment in her hand, and was sled forth,

 14. That

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How can I do this great wickedness, and fin against God? i, e. How can I answer this to my master or to my God? To abuse my master who has been so generous to me, will be an instance of the soulest ingratitude; and to despise the goodness of God, which I have already so strongly experienced, and on which I yet depend, is no less edious in his sight; I cannot therefore commit this fact without sin. Adultery in the eyes of God is a heinous crime; (Sus. 23—Jer. 5. 8—Ezek. 18. 11—Ecclus. 23. 18. &c.—Prov. 6. 32, 33.) hence it is forbid. Ex. 20. 14—Lev. 18. 20—20. 10—Prov. 6. 29—Matt. 5. 28.—I Corr. 6. 9—Heb. 13. 4.)

10. That he hearkened not, &c. This is an eminent example of chaftity, to teach us to refift the most pressing importunity to vice; according to the divine commands. 1 Thess. 4. 3, 4, 5, 7—Eph. 5. 3.

11. It came to pass about this time. It was a publick and solemn feftival of the Egyptians, from which on pretence of sickness she absented herself to have a better opportunity to tempt the virtue of Joseph. (Joseph. Hist. 1. 2. c. 3.)

To do his business. Having no concern in the Egyptian solemnities, he took this occasion to settle his accounts.

- 14. That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice:
- 15. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.
- 16. And she laid up his garment by her, until his lord came home.
- 17. And she spake unto him according to these words, faying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:
- 18. And it came to pass, as I lift up my voice and cried, that he left his garment with me, and fled out.
- 19. And it came to pass when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.
- 20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there put in prison.

21. But

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14. She called unto the men of her bouse, &c. Similar to this is the history of Susanna. (Sus. 28, &c.)

20. Took bim. In his fury and hurried him to goal. Ann. Mund.

2286-Ant. Chr. 1718.

Put him into the prison. Of which Potiphar himself had the chief custody. (c. 40. 3.) So frequently do the calumnies of others expose men to danger. (as, Sus. 41—Jer. 37. 13, 15—38. 6—Dan. 3. 8—6. 16—1. Sam. 22. 18—2 Sam. 10. 3, 4—16. 3, 4—Ecclus. 28. 13—51. 6—Amos. 7. 10—1 Esdr. 2. 18 &c.—Tob. 1. 19, 20—Est. 3. 8—Ps. 57. 5—35. 11, 12—Pr. 25. 18—18. 8—Neh. 6. 6, &c.—1 K. 21. 13—Ps. 52. 3—64. 3—Act. 6. 11—24. 5—1 Macc. 7. 6. 25—2 Mac. 14. 6, &c.—Luk. 33. 2, &c.—Act. 16. 20—17. 6—18. 13—21. 28—25. 7.) It cannot be wondered at, that such practices are forbidden as disgraceful. (Lev. 19. 16—Wisd. 1. 11—Ecclus.

21. But the Lord was with Joseph, and shewed him mercy, and gave him tayour in the fight of the keeper of the prison.

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22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him; and that which he did the Lord made it to prosper.

CHAP.

Ecclus. 21. 28—Rom. 1. 30—3. 8—Jam. 4. 11—1 Pet. 2. 1—Pf. 120. 2—140. 9—31. 20—52. 5, 6—Ecclus. 5. 14—Prov. 6. 19—19. 5, 9—10. 18—Pf. 50. 20—15. 3—109. 1—101. 5—Jer. 9. 4—Ezek. 22. 9, 15—Ex. 20. 7—23. 1—Numb. 14. 37.)

The king's prisoners. Those who were offenders against the state and public criminals; or such as were guilty of treason and capital crimes.

He was there in the prison. Of his treatment there we may learn, (Ps. 105. 18.) as to his apartment there, it was a dungeon (c. 40. 15—41. 14) the worst and lowest part of the prison; into which Jeremiah was cast (Jer. 38. 6) and which is called (Ex. 12. 29) the house of the pit; where were a pair of stocks, in which those who unhappily inhabited those apartments, were secured: we find them mentioned together; (Jer. 29. 26—Act. 16. 24) and which the psalmist tells us, was the lot of Joseph. Upon this accusation he was severely treated, though he was not long under these very hard circumstances, for in a short time God gave him favour in the sight of the under-keeper of the prison, who remitted the severity, though he could not the consinement.

22. To Joseph's band. i.e. To Joseph's charge.

He was the doer of it. Whatsoever was done, being by his order, is therefore attributed to him. (Thus 2 Sam. 12. 9—1 K. 21. 19—Act. 5. 30—2 K. 21. 16—Gen. 50. 5—2 K. 19. 22, 23—1 Sam. 22, 21—2 Chr. 24, 21, 22—2 Sam. 11. 15—comp. 12. 9.)

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AND it came to pass after these things, that the but-ler of the king of Egypt and bis baker had offended their lord the king of Egypt.

- 2. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.
- 3. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.
- 4. And the captain of the guard charged Joseph with them, and he ferved them: and they continued a feafon in ward. The so at going bon to the said that a

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- 1. Had offended their Lord. What their offence was, does not appear.
- 3. Captain of the guard. Of Potiphar (c. 39. 2.) who from hence appears to have the chief custody of the prison.

The place where Joseph was bound. Had been bound; for he was not now under close confinement.

4. Charged Joseph with them. Potiphar's anger with Joseph seems to be abated; but though he retained him in prison to fave the credit of his wife, yet he came into the same opinion with the underkeeper, c. 39. 22.) and intrusted all in his hands.

He ferwed them. He waited on them with necessaries, as they were persons of some distinction.

5. They

- 5. And they dreamed a dream, both of them each man his dream in one night, each man according to the interpretation of his dream: the butler and the baker of the king of Egypt, which were bound in the prison.
- 6. And Joseph came in unto them in the morning, and looked upon them, and behold, they were sad.
- 7. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

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- 8. And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.
- 9. And the chief butler told his dream to Joseph, and faid unto him, In my dream, behold a vine was before me;
- as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:
- 11. And Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12. And

5. They dreamed a dream. Vid. Ann. 37. 5.

According to the interpretation. Which Joseph afterwards gave of them.

- 7. Look ye fo fadly? Vid. Ann. 31. 2.
- 8. There is no interpreter. There is no magician here, nor have we the liberty of fending for one to the prison to interpret our dreams. (Jun. in loco.)

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- 12. And Joseph said unto him, This is the interpretation of it: the three branches are three days:
- 13. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.
- 14. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house.
- 15. For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.
- 16. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold, I bad three white baskets on my head:
- 17. And in the uppermost basket there was of all manner of bake-meats, for Pharaoh; and the birds did eat them out of the basket upon my head.

18. And

- 12. The three branches are three days. i. e. Signify three days. It is usual to call the sign by the thing signified: so v. 18—41. 26—17. 10—and in all facramental and parabolical symbols. (Vid. Ann. 17. 10.)
- 13. Shall Pharaoh lift up thine head. i. e. Reckon with thee, accoring to the margin. This is an allusion to the Hebrew way of accompting, which was made by way of nails or pins stuck in a table with holes, and these pins were called heads: by lifting them up or removing them from one hole to another, they performed their arithmetick. By this phrase is meant only reckoning or taking an account, which we find he did, v. 20. and dealt differently with each, according to his merit. The same phrase is used, Exod. 30. 12—Numb. 1. 2—(Edward's Disc. vol. 2. p. 199) but in some places it is an expression of joy. Ps. 24. 7—Luk. 21. 28.
- 15. I was folen away. Being made away by my brethren, without the knowledge of my father. c. 37. 28.

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18. And Joseph answered, and said, This is the interpretation thereof: the three baskets are three days:

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- 19. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree: and the birds shall eat thy flesh from off thee.
- 20. And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and of the chief baker among his servants.
- 21. And he restored the chief butler unto his butler-ship again; and he gave the cup into Pharaoh's hand:
- 22. But he hanged the chief baker: as Joseph had interpreted to them.
- 23. Yet did not the chief butler remember Joseph, but forgat him.

CHAP.

The Land of the Hebrews. i.e. Canaan. It was thus called because the Hebrews dwelt there, and had at least a title to it by promise, if they were not formerly possessor of it: (Fuller's Pisgah-sight, &c. l. 2. p. 200) or more particularly that part about Hebron, where his family inhabited; as Ur is denominated from the Chaldeans, for the same reason.

Here also have I done nothing, &c. For it is a false accusation, and no real crime, for which I am imprisoned,

The dungeon. Vid. Ann. 39. 20.

19. Lift up thy bead. Vid. Ann. v. 13.

From off thee. That thou wilt never more be reckoned with. This does not, as is imagined, allude to the particular manner of Pharaoh's dealing with him; for he was not beheaded, but hanged.

20. Pharaoh's birth-day, that he made a feast. So ancient is the custom of celebrating the birth-days of princes with feasting and mirth; and we have continued examples of it, as Mark. 6. 21.

He lift up the head. Vid. Ann. v. 13.

23. But forgat bim. Prosperity is too apt to inflame the thoughts of men, and cause them to forget those very friends, who have been K k 2

ent sand, foliage and wered, and foliage, while the the their and terror and the terror and the contract of th

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AND it came to pass at the end of two full years that Pharaoh dreamed, and behold, he stood by the river.

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- 2. And behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they sed in a meadow.
- 3. And behold, seven other kine came up after them out of the river, ill-favoured, and lean-sleshed; and stood by the other kine upon the brink of the river.
- 4. And the ill favoured and lean-fleshed kine, did eat up the seven well-favoured and fat kine. So Pharaoh awoke.
- 5. And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good.
- 6. And behold, feven thin ears, and blafted with the east-wind, sprung up after them.

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the means of raising them; 2 Chr. 24, 22—Deut. 6. 12—8. 14—31. 20—32. 15—Pr. 30. 9—Hos. 13. 6)—it has too a variety of ill effects. (Pr. 1. 32—Pf. 30. 6—Jer. 22. 21—1 Chr. 26. 16.

- of his fellow prisoners. (Jun. in loco.) Ann. M. 2289. Ant. Chr. 1715.

 —of Joseph's age 30.
- 5. And dreamed the fecond time. It is not unufual in divine dreams to multiply the representation of the fame thing; for the reason given, 32—(So Gen, 37, 9—Dan, 2 and 4—Grott in locol)

8. His

- 7. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold it was a dream.
- 8. And it came to pass in the morning that his spirit was troubled: and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.
- 9. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

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- 10. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:
- ve dreamed each man according to the interpretation of his dream:
- Hebrew, servant to the captain of the guard: and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret;

8. His spirit was troubled. Divine dreams in general left on the mind a strange and restless concern. (Thus, c. 20. 8—40. 6—Dan. 2. 1—4. 5—2 Esdr. 5. 14.) Hence the prophetick visions were accompanied with terrour and anxiety. Vid. Ann. 15. 12.

That could interpret. In a manner to afford him ease and satisfaction.

9. I do remember my fault this day. Either now making an acknow-ledgment of his former faults, for which he was imprifoned by Pharaoh, infinuating that his liberty was wholly owing to the king's goodness, to ingratiate himself in his favour: or else of his ingratitude to Joseph, who in two years had taken no notice of him, though often defired. (c. 40. 14.)

10. Pharaoh was wroth. c. 40. 2.

11. According to the interpretation. The event answered the interpretation.

12. Servant to the captain of the guard. c. 39. 4.

An antroor of peace.

- 13. And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.
- 14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved bimself, and changed his raiment, and came in unto Pharaoh.
- a dream, and there is none that can interpret it: and I have heard fay of thee, that thou canst understand a dream, to interpret it.
- 16. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.
- 17. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:
- 18. And behold, there came up out of the river seven kine, fat-sleshed, and well-favoured; and they sed in a meadow:
- 19. And behold, seven other kine came up after them, poor, and very ill-favoured, and lean-sleshed, such
- 14. Dungeon. Per Synecdochen, out of prison, where the dungeon was.
- He shewed himself and changed his raiment. It was not permitted any one to appear before the king, in a rough and uncomely dress, (as, c. 50. 4—Esth. 4. 2.)
- 16. It is not in me. (Dan. 2. 29.) Good men decline all glory to themselves, and attribute it to the power of God, to whom we owe our whole sufficiency. (2 Cor. 3. 5—Phil. 2. 13—Act. 3. 12—17. 28—Vid. Ann. 24. 27.)

An answer of peace. Such as will ease his mind, disturbed by the dream, v. 28; or such as will tend to his welfare.

17. In my dream behold I flood, &c. as v. 1.

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- 20. And the lean and the ill-favoured kine did eat up the first seven fat kine:
- 21. And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured as at the beginning. So I awoke.
- 22. And I faw in my dream, and behold, seven ears, came up in one stalk full and good:
- 23. And behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:
- 24. And the thin ears devoured the feven good ears: and I told this unto the magicians; but there was none that could declare it unto me.
- 25. And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.
- 26. The seven good kine are seven years; and the seven good ears are seven years; the dream is one.
- 27. And the seven thin and ill-savoured kine that came up after them, are seven years; and the seven empty ears blasted with the east-wind, shall be seven years of famine.
- 28. This is the thing which I have spoken unto Pharaoh: What God is about to do, he sheweth unto Pharaoh.
- 29. Behold, there come seven years of great plenty throughout all the land of Egypt:
 - 30. And there shall arise after them seven years of famine

famine; and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land:

- 31. And the plenty shall not be known in the land, by reason of that famine following; for it shall be very grievous.
- 32. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.
- 33. Now therefore let Pharaoh look out a man disereet and wise, and set him over the land of Egypt:
- 34. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years:
- 35. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities:
 - 36. And that food shall be for store to the land against the
- 33. Now therefore let Pharaoh. Having interpreted Pharaoh's dream, he now advises him what use to make of it. It was the office of a prophet not only to declare but to admonish. (Thus, 1 Sam, 12, 23—Jer. 38. 15—Dan. 4. 47)
- 34. And take up the fifth part. Not seize unjustly upon it, but buy it of the people, the remainder being more than for their wants. (Jun. in loco.) Or how could it be expected, if fourth fifths at other times were quite consumed, that one fifth extraordinary in the seven plenteous years could serve their own and the neighbouring countries in the seven years of famine. It is probable the rich in times of plenty, laid up stores, and provision against a scarcer year; that men in days of famine live sparingly and with great frugality; and that the worst year might produce something, as it certainly did in Canaan: (c. 43. 11.) one fifth upon these considerations might be sufficient.
 - 35. All the food. That may be spared; v. 48.

Under the hand of Pharaoh. In the king's granaries and for his use.
36. That

the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

- 37. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.
- 38. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is?
- 39. And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:
- 40. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.
- 41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. And

36. That the land. The people of the land.

The Spines. of Joleph. Efficience on the

- 37. The thing was good, &c. By this interpretation the mind of Pharaoh was confiderably eased; which shewed he selt the sense of this mystical representation. This counsel was approved of by Pharaoh and his whole court. (Robin's Ann. l. 4. §. 21.)
 - 38. In whom the spirit of God is. Thus, Dan. 4. 8.
- 39. There is none so discreet. Thou art the person who best answers the character given in thy advice. v. 33.
- 40. Thou shalt be over my house. (To this refer, Ps. 105. 21-1 Macc. 2. 53-Act. 7. 10-Wifd. 30. 14.) i. e. chief minister in my court.

According to thy word shall all my people be ruled. Ados to oscillabitur universus populus, all the people shall kiss thy mouth, is the version; but the sense is not disputed: for a kiss was not only a token of love (Vid. Ann. 29. 11.) but of subjection. (Grot. in loco.) as, 1 Sam. 10. 1—1 K. 19. 18—Ps. 2. 12—Hos. 13. 2—and therefore all the people shall kiss thy mouth, is no more than all the people shall pay you obeisance, acknowledge your authority and submit to your orders. (Jun. in loco.)

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- 42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck:
- 43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.
- 44. And Pharaoh faid unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.
- 45. And Pharaoh called Joseph's name Zaphnathpaaneah: and he gave him to wife Asenath the daughter

Only in the throne will I be greater than thou. The authority and administration of the government he conferred on Joseph, reserving to himself only the majesty and title of king. (Wild. 10. 4.)

42. Took off bis ring. His fignet. (Joseph. Hist. 1. 2. c. 3.) This was worn on their right hands; it was of great use, held in high estimation and consequently preserved with care; as appears from Jer. 22. 24—Esth. 3. 12—8. 8.—Cant. 8. 6—Hag. 2. 23—and on whomsoever it was bestowed by the king, it was a badge with which they were invested with peculiar power and authority, for it was never given but to the chief favourite. Thus. Esth. 3. 10—8. 2.

Arrayed bim, &c. (Vid. Ann. 35. 4.) all marks of great dignity.

43. Bow the knee. Abreck being an Egyptian word is variously interpreted. (Grot. in loco.)

Made him ruler. Pf. 105. 21-Vid. Ann. 15. 14.

44. Lam Pharagh. The royal character I will keep to myself, though on you I confer the authority.

Without thee shall no man lift up his hand, &c. i. e. nothing shall be done in my kingdom without your direction. This was a proverbial expression denying all manner of action, but must here be restrained to those of a public nature.

45. Called Joseph's name. Gave him a new name as a mark of his favour; and which in after times was practiced upon any advancement—Dan. 1.7—If. 62. 2.

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of Potipherah priest of On; and Joseph went out over all the land of Egypt:

- 46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt: and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.
- 47. And in the feven plenteous years the earth brought forth by handfuls.
- 48. And he gathered up all the food of the feven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the fame.

49. And

Zaphnath-paaneah. This word some interpret a saviour of the world, but others, a revealer of secrets. (Joseph. 1. 2. c. 3—Grot. in loco.)

Priest of On. It is prince in the margin. The word generally signifies a priest, yet it is sometimes applied to persons high in office. (as, Job. 12. 19—2 Sam. 8. 18—explained, 1 Chr. 18. 17.) It may in a manner be said to have engrossed the signification of priest, because that is the most honourable office, the chief minister of God; (Jun. in loco) unless it may bear either meaning to denote that these two stations, of prince and priest, were antiently united in one man. Vid. Ann. 14. 18.

- On. This was a famous city of Egypt, afterwards called Heliopolis; which gave name to one of the provinces over which Potipherah was governour. (Bp. Patrick in loco.)
- 46. Joseph was thirty years old. He had now been in Egypt thirteen years, for he was seventeen years when he was sold. (c. 37. 2.)

Joseph went throughout all the land of Egypt. To see the collectors, and make all necessary provisions for this purpose. (Jun. in loco.)

- 47. By hand-fuls. By which is represented such an increasing accumulation, as if every grain produced a hand-full. But it is otherwise expressed, v. 49.
- 48. All the food. More than what they had occasion for, not the whole product of the year; for the fifth part only was sufficient to be gathered. v. 34.

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- 49. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.
- 50. And unto Joseph were born two sons, before the years of famine came: which Asenath, the daughter of Poripheral priest of On, bare unto him.
- 51. And Joseph called the name of the first born Manessah, For God, said be, hath made me forget all my toil, and all my father's house.
- 52. And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.
- 53. And the seven years of plenteousness that was in the land of Egypt were ended.
- 54. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.
- 55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto

Laid be up in the same. As it was with least expence and most conveence.

- 49. As the fand of the fea. (Vid. Ann. 22. 17) and thus the following words explain it.
- 52. In the land. Where I had fustained much affliction; recompensing my sufferings with the bleffing of children. (Vid. Ann. 15. 14.)
- 54. The dearth was in all lands. In omnibus regionibus finitimis, in all the neighbouring countries. (Jun. in loco.) This gave occasion to the fulfilling of Joseph's dream (c. 37. 7. 9) and of Abraham's vision (c. 15. 13) by bringing Jacob and his family into Egypt.

There was bread. What had been referved as more than fufficient by private men in the years of plenty.

55, Was

to all the Egyptians, Go unto Joseph; what he faith to you, do.

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- 56. And the famine was over all the face of the earth: and Joseph opened all the store houses, and sold unto the Egyptians; and the famine waxed fore in the land of Egypt.
- 57. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so fore in all lands.

A P. and XLII. and told a de lore him work

NOW when Jacob faw that there was corn in Egypt, Jacob faid unto his fons, Why do ye look one upon anosher?

2. And he faid, Behold, I have heard that there is corn in Egypt: get ye down thither, and buy for us from thence; that we may live and not die.

3. And

- one of drider for the state of the area of the 55. Was famished. When they had consumed their own stores.
- 56. The famine was over all the face of the earth; i. e. of Egypt. The latin version is, in universa superficie illius terra, over all the face of that land. Ann. M. 2296-Ant. Chr. 1708.

Waxed fore. Began to distress them much.

- 57. And all countries, i. e. the neighbouring countries, for the famine was fore in all those lands.
- 1. When Jacob farw. Here one sense feems to be put for another, as is common in scripture, for in the next verse it is expressed, be beard.

Why do ye look one upon another. As people amazed not knowing what course to take.

2. Live and not die. This pleonasm or redundancy is used to shew the evidence and certainty of the meaning. (Jun. in loco.) It is not uncommon in scripture; c. 43. 8—Ps. 118. 17—Deut. 33. 6—Joh. 1. 20-5. 24-(Vid. Ann. 19. 24.)

- 3. And Joseph's ten brethren went down to buy corn in Egypt.
- 4. But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befal him.
- 5. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.
- 6. And Joseph was the governor over the land, and he it was that fold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him, with their faces to the earth.
- 7. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? and they said, From the land of Canaan to buy food.
- 8. And Joseph knew his brethren, but they knew not him.

9. And

- 3. In Egypt. To Zoan; (Vid. Ann. c. 39. 1.) which is two hundred and eight miles from Hebron.
 - 4. Joseph's brother. Both by father and mother. c. 35. 18.

Lest peradventure mischief befall him. He was young in comparison with the rest, (c. 44. 20.) consequently unsit for so long a journey; though probably Jacob had a stronger reason arising from a more particular affection, c. 44. 20.

5. Amongst those that came; from the adjacent parts.

The famine was. (Vid. Ann. 12. 10.)

- 6. And bowed down themselves before him. Thus without their knowledge fulfilling his dream. c. 37.7.—Vid. Ann. 33. 3.
- 7. Spake roughly. Received them with an indignant and contempuous demeanour, to answer a better purpose of disguise.
- 8. They knew not him. Not having feen him in twenty years, for Joseph had been thirteen years in Egypt before his marriage; and the seven years of plenty were now over; they could therefore have (Vid. Ann. c. 41. 46.) no idea either of his existence or dignity.

9. Joseph.

- 9. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.
- 10. And they faid unto him, Nay, my lord, but to buy food are thy fervants come.
- 11. We are all one man's fons; we are true men, thy fervants are no spies.
- 12. And he faid unto them, Nay, but to fee the nakedness of the land ye are come.
- 13. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not.
- 14. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:
 - 15. Hereby ye shall be proved: By the life of Pharaoh
 - 9. Joseph remembered the dreams. c. 37:

Ye are spies. He thus heavily charges them with treason, to make them relate the history of their father and brother: (Jos. Hist. 1. 2. c. 3.) and means no more, than I shall treat you as spies, till you convince me to the contrary. (Patrick in loco.)

The nakedness of the land. The weak and defenceless state of the country.

- 11. All one man's sons. Which may be an argument sufficient to clear us from the suspicion of spies; because it cannot be thought a man would expose so many of his children in an undertaking so dangerous.
- 13. Are twelve brethren. They are now giving that account which Joseph wanted to hear.

One is not. Is dead: as they thought; having received no tidings from any quarter of his existence.

15. Hereby ye shall be proved. He refers it to this issue, as what would more readily affect his purpose.

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raoh ye shall not go forth hence, except your youngest brother come hither.

- 16. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else, by the life of Pharaoh, surely ye are spies.
 - 17. And he put them altogether into ward three days.

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- 18. And Joseph said unto them the third day, This do, and live: for I fear God:
- 19. If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:
 - 20. But bring your youngest brother unto me; so shall

By the life of Pharaoh. As fure as Pharaoh lives. Many understand this for an oath; as it was afterwards common with the Romans to swear per genium principis; and suppose Joseph, though a good man, infected with the flattery of the court (Vid. Ann. 9. 21.) But Judah seems here to understand the words only for a solemn protestation (c. 43. 3.) The like phrase is used in this sense, as, 1. Sam. 1. 26—17. 55—2 Sam. 11. 11—14. 19—2 K. 2. 2—4. 30—From this example however, Tertullian tells us the primitive Christians did not scruple to attest per falutem principis. (Vid. Grot. Ann. in Matt. 5. 24—and Dr. Cave's Prim. xty. pt. 3. ch. 1. p. 215.)

17. He put them altogether. That they might consult one with another, who should be chosen to bear the disagreeable message to their father.

Into ward; to make them reflect on their past guilt; for this effect it caused; v. 21.

Three days. Having heard his father and brother were well, he might detain them without anxiety. (Jos. Hist. 1. 2, c. 3.)

- 19. Let one of your brethren. He before proposed to send one to their father (v. 16) but now he makes a new proposition, that they should all go, but one.
- 2. And they did so. Went home with their corn, (Jun. in loco.) or consented to this proposal. (Bp. Patrick in loco.)

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shall your words be verified, and ye shall not die. And they did so.

- 21. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear: therefore is this distress come upon us,
- 22. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also, his blood is required.
- 23. And they knew not that Joseph understood them: for he spake unto them by an interpreter.
- 24. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25. Then

- 21. We are verily guilty. Their own distress brought them to a sense of their guilt; which is the common effect of afflictions. (Hos. 5. 15—Pf. 119. 67. 71—Luk. 15. 14, &c.) Their punishment extorted a confession of their guilt; (Vid. Ann. 29. 23.) for as they were deaf to their brother's intreaties, so was Joseph inexorable to them.
- 22. His blood is required. (Vid. Ann. 4. 10.) For he thought he had been killed by them, and that this treatment was but a retaliation of their inhumanity towards him.
- 23. By an interpreter. Which still added to the appearance of his dignity, and difguise.
- 24. Turned himself about from them. Retired to another apartment. He could contain the force of his passion no longer, perceiving the perplexed situation of his brethren. (Jos. Hist. 1. 2. c. 3.)

Returned to them again. When the effect of his passion was vented; and he was again reconciled to the scene.

Took from them Simeon. The eldest with them when Joseph was fold, and probably the most inveterate against him, which was now to be repaid as the greatest sufferer.

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25. To

- 25. Then Joseph commanded to fill their sacks with corn, and restore every man's money into his sack, and to give them provision for the way; and thus did he unto them.
- 26. And they laded their affes with the corn and departed thence.
- 27. And as one of them opened his fack to give his ass provender in the inn, he espied his money; for behold, it was in his sack's mouth.
- 28. And he said unto his brethren, My money is reflored; and lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God has done unto us?
- 29. And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them; faying,
- 30. The man who is the lord of the land, spake roughly to us, and took us for spies of the country.

 30. And
- 25. To restore every man's money. Which to their amazement and great concern they there found. (v. 27, 35.)

Provision for the way. That they might carry what they purchased without desiciency for the use of the family.

- 27. Opened bis fack. Wherein was their provision for the way. (v. 25.)
- 28. Their heart failed them. The consciousness of their guilt made them afraid. (Vid. Ann. 3. 10-4. 14.)

That God has done. Thus do afflictions remind us of the power of God; (Ex. 14. 10—Judg. 4. 3—10. 9, 10—Pf. 18. 6—30. 7, 8—61. 2—77. 3—78. 34, 35—86. 7—If. 26. 16—Hof. 5. 15—Jonah. 1. 5—2. 2—2 Chr. 33. 12—Bar 2. 30, 31—2 Macc. 9. 12—Pf. 88. 1, 2—Deut. 31. 17—4. 30—2 Chr. 20. 6) and to this purpose they are frequently fent. (Ezek. 6. 7. 14—7. 27—11. 10—12. 20—25. 17—20. 26—35. 4—Ex. 7. 5—9. 14—14. 4.)

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31. And we said unto him; We are true men; we are no spies;

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- 32. We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan:
- 33. And the man the lord of the country said unto us, Hereby shall I know that ye are true men; leave one of your brethren bere with me, and take food for the samine of your housholds, and be gone:
- 34. And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.
- 35. And it came to pass as they emptied their sacks, that behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money they were afraid.
- 36. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.
- 37. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

28. And

34. Ye shall traffick. When by bringing your youngest brother you have given proof of your honesty, you then shall have free liberty of commerce.

- 35. They were afraid. Lest at their return they should be charged with thest, and punished; as they apprehended, c. 43. 18.
- 37. Slay my two sons. This was inconsiderately said, but out of great regard to Simeon; as a proof of their honour he stakes the lives of his rwo sons for the safety of Benjamin. But why his rwo sons when he had four (c. 46. 9) and which of them he meant is not known.

38. And he said, My son shall not godown with you; for his brother is dead, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with forrow to the grave.

C H A P. XLIII.

- 1. AND the famine was fore in the land.
- 2. And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.
- 3. And Judah spake unto him, saying, The man did solemnly protest to us, saying, Ye shall not see my face, except your brother be with you.
- 4. If thou wilt fend our brother with us, we will go down and buy thee food:
- 5. But if thou wilt not send bim, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you.
- 6. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?
 7. And
 - 38. His brother. v. 4.

He is left alone. The only child of his mother; for Joseph was supposed to be dead.

Bring down my grey hairs, &c. You will cause me already exhausted by age and infirmity, to fall a wretched martyr to care and forrow.

- 1. The famine was fore, grew more grievous.
- 3. Judah spake. Reuben had been denied (c. 42. 37, 38,) and Judah therefore, being a man of a forward disposition, (Vid. Ann. 44. 16) expostulates more freely with his father, urging the pressing necessity of the family, and that he would be bound for Benjamin's safety at the hazard of his own life. (Jos. 1. 2. c. 3.)
- 5. We will not go down. Because it will not only be to no purpose to you; but to the certain destruction of ourselves.

7. We

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7. And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

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- 8. And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones:
- 9. I will be furety for him; of my hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bare the blame for ever:
- 10. For except we had lingered, furely now we had returned this fecond time.
- be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little
- 7. We told him according to the tenor of these words, i. e. answered every question according to truth.
- 8. The lad. He is thus called (Vid. Ann. 22. 3.) and a little one, c. 44.20—as is Solomon, 1 K. 3. 7—) because he was the youngest; and one of whom his father was as tender of as if he had been a little child; though he was about twenty four years old, (Bp. Patrick in c. 46. 21.) and had children of his own. (c. 46. 21.)

Live and not die. Vid. Ann. 42. 2.

9. I will be furety for bim. He engages for his safe return; that he would do his utmost to secure him from danger, and rather endure the severest calamities himself, than lose Benjamin. Suretiship in some cases is commendable, (Ecclus. 29. 14.) yet as it is generally very hazardous, we are cautioned against it. (Ecclus, 3. 18—29. 18—Prov. 6. 1 &c.—11. 15—17. 18—21. 26.)

10. Except we had lingered. If we had not been detained by these scruples, we should have accomplished a second journey by this time.

11. A present. (Vid. Ann. 32. 20.)

little balm, and a little honey, spices, and myrrhe, nuts, and almonds:

- 12. And take double money in your hand: and the money that was brought again in the mouth of your facks, carry it again in your hand peradventure it was an overlight:
- 13. Take also your brother, and arise, go again unto
- 14. And God Almighty give you mercy before the man, that he may fend away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.
- 15. And the men took that present, and they took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and stood before Joseph.
- 16. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and

Of the best fruits in the land. This shews, even in these years of scarcity, the earth produced some, though a small, crop.

12. Take double money. The price of corn may perhaps have encreased through the continuance of the famine.

And the money that was brought again, &c. Restitution in all cases is necessary, as being the universal demand of justice. (Ex. 22. 4, 5—Lev 6. 4—24. 18—Neh. 5. 9, 10, 11—1 Sam. 12. 3—Luk. 19. 8—Ezek. 33. 15—Numb. 5. 6—) Hence is that known rule of St. Augustine, Non dimittitur peccatum, nist restituatur ablatum. (Epist. 54.)

14. God Almighty. Vid. Ann. 17. 1.

Give you mercy. After he had taken all precaution in the preceding verses to recommend them to the favour of the man, he bequeaths them to the mercy of God; to teach us in the use of means to rely on his providence. (Vid. Ann. 32. 3.)

If I am bereaved. A kind of a desperate speech. Thus I find it must be, though against all my efforts to the contrary. So Esth. 4. 16. Shall

and flay and make ready: for these men shall dine with me at noon.

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- 17. And the man did as Joseph bade: and the man brought the men into Joseph's house.
- 18. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and sall upon us, and take us for bond-men, and our asses.
- 19. And they came near to the steward of Joseph's house, and they communed with him at the door of the house,
- 20. And faid, O Sir, we came indeed down at the first time to buy food:
- 21. And it came to pass when we came to the inn, that we opened our facks, and behold, every man's money was in the mouth of his fack, our money in full weight: and we have brought it again in our hand:
- 16. Shall dine with me at noon. The antient time of dinner. (Jun. in loco.) Though afterwards among the Romans their chief repast was at night. (Godwin's. Rom. Antiq. p. 118.)
 - 18. Were afraid. All things terrify a guilty conscience.
- 19. To the steward. Called the ruler, v. 16. In both passages the latin version is, qui præerat domui.

At the door of the house. Before they approached Joseph, they were willing to obtain the steward's approbation, and because they supposed it was an oversight, they told him they had brought their money again, and more added to it for a fresh purchase.

- 20. And faid. One of them faid in the name of the rest.
- 21. Infull weight. (Vid. Ann. 23. 16.)

Brought it again. In testimony of our innocence. (Jun. in loco.)

- 22. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our facks.
- 23. And he faid, Peace be to you, fear not: your God, and the God of your father hath given you treasure in your facks: I had your money. And he brought Simeon out unto them.
- 24. And the man brought the men unto Joseph's house, and gave them water, and they washed their feet: and he gave their asses provender.
- 25. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.
- 26. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.
- 27. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?
 - 23. Brought Simeon out; from prison.
- 24. Washed their feet: (Vid. Ann. 18. 4.) and he gave their asses provender. An argument in those days of peculiar welcome.
- 25. Should eat bread there. Though by bread is frequently to be understood all the necessaries of life, (Vid. Ann. 28. 20.) yet when it is restrained, as here, to food, it includes all provisions, and often implies an elegant entertainment, c. 18.5—Ex. 16. 3—2 Sam. 9. 7—12. 20—1 K. 21. 7—2 K. 6. 22, 23—25. 29—Luk. 14. 1—Jer. 41. 1.
 - 26. The present. v. 11.

And bowed themselves. Another act of obeisance in accomplishment of his dream. (as, c. 42.6.)

28. And they answered, Thy servant our father is in good health, he is yet alive: and they bowed down their heads, and made obelfance.

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- jamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? and he said, God be gracious unto thee, my son.
- 30. And Joseph made haste; for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber, and wept there.
- 31. And he washed his face, and went out, and re-frained himself, and said, Set on bread.
- 32. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33. And

- 28. Bowed down their heads. In their father's name;
- 29. His mother's fon. Rachel being the mother of both.
- 30: His bowels did yearn. He was so touched at the fight of Benjamin, that the spark of his affection kindled anew, and his passion prevailed over his fortifude.
- 31. Washed his face. When his tears had ceased to flow and the effect of his feelings had given vent, (as, c. 42. 24) he returned to them again.

Set on bread. Set on the provisions. (v. 25.)

32. That is an abomination to the Egyptians. The difference in their customs and manner of preparing their meat caused this disagreement in sentiment between the Hebrews and the Egyptians. (Bp. Patrick in loco.) They were also hateful to them on account of their occupation, (c. 46. 34.) and because they eat and sacrificed such beasts as the Egyptians worshipped. (Ex. 8. 26.)

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- 33. And they fat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.
- 34. And he took and fent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs: And they drank and were merry with him.

C H A P. XLIV.

- 1. AND he commanded the steward of his house, saying, Fill the men's facks with food, as much as they can carry, and put every man's money in his sack's mouth.
- 2. And put my cup, the filver cup, in the fack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.
- 3. As foon as the morning was light, the men were fent away, they and their affes.
- 4. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say, unto them, Wherefore have ye rewarded evil for good?

 5. Is
- 33. The men marwelled. They were aftonished to fee themselves ranged by him according to their respective ages, as if he had known the order of their birth.
- 34. Was five times so much. A token of peculiar respect (as, 1 Sam. 1.5.) which he again shewed to him, (c. 45. 22.) and which might cause some addition to their amazement.

They drank and were merry. Drank plentifully, not till they were drunk: though the word fometimes implies as much.

- 1. To put every man's money. As he had before, c. 42. 25.
- 4. Gene out of the city. Zoan. (c. 42. 3.)

5. Is not this it, in which my lord drinketh? and whereby indeed he divineth? ye have done evil in fo doing.

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- 6. And he overtook them, and he spake unto them the same words.
- 7. And they faid unto him, Wherefore faith my lord these words? God forbid that thy servants should do according to this thing:
- 8. Behold, the money which we found in our facks mouths, we brought again unto thee out of the land of Canaan: How then should we steal out of thy lord's house silver or gold?
- 9. With whom soever of thy servants it be found, both let him die, and we also will be my lord's bondmen.
 10. And
- 5. In which my lord drinketh constantly, Consequently cannot fail to cause enquiry for it.

He divineth. Whether Joseph practiced that art, though it be here suggested, is uncertain; the steward might be directed to make use of the common opinion; for, as he had been celebrated for the interpretation of dreams, he was confidered by the vulgar as a conjurer. (Rebin's Ann. l. 4. §. 24.) To conceal therefore the delution imposed upon them, he was ordered to infinuate that Joseph had discovered it by the art of divination, and it was in vain for them to hope to equivocate, in what the truth was evidently known; or as it is rendered in the margin, He maketh trial, has tried your honefty, offering this temptation purposely in your way, and thereby detected your knavery; to which the Latin version best corresponds nonne ipfa experimento certo didicerit per illum Quales sitis? Has he not certainly learned by this experiment what fort of persons ye are? But Josephus understands it, that Joseph intended to try their affection to Benjamin, whether they would support or desert him in these difficulties. (Hist. 1. 2. c. 3.) Yet what-ever might have been Joseph's thoughts, this could not be the steward's meaning; who we cannot learn was privy to the secrets of this transaction. The former therefore feems most likely to be the fense of this expression.

- 8. Behold the money. This is a proof of our honesty, and may acquit us of the suspicion of thest.
 - 9. Let him die, &c. Their innocence made them more confident than N n 2 prudent

- your words: he with whom it is found shall be my servant; and ye shall be blameless.
- 11. Then they speedily took down every man his fack to the ground, and opened every man his sack:
- 12. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.
- 13. Then they rent their clothes, and laded every man his ass, and returned to the city.
- 14. And Judah and his brethren came to Joseph's house; (for he was yet there;) and they fell before him on the ground.
- 15. And Joseph said unto them, What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?
- what shall we speak? or how shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath sound out the iniquity of thy servants: behold, we are my lord's servants, both we, and be also, with whom the cup is found.

17. And

prudent. They had equal reason to think the sacks might contain the cup, as they had the two separate parcels of money.

- 10. My fervant. He speaks in the name of his master.
- 13. Rent their cloaths. (Vid. Ann. 37. 29.)
- 14. And Judah and his brethren. Judah is here particularly named, as being principally concerned for Benjamin.

Was yet there. Waiting for their return.

- 15. Can certainly divine? Could not I who foretold this famine, discover such an imposture. (Vid. Ann. v. 5.)
- 16. And Judah faid. He was a man of much courage, (Jos. Hist. 1. 2. c. 3) and superior eloquence; he was also the surety of Benjamin's safety

17. And he said, God forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant; and as for you, get ye up in peace unto your father.

18. Then Judah came near unto him, and faid, Oh, my lord, let thy fervant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father, or a brother?

20. And we faid unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21. And

fafety, and had a right to plead in his behalf. The abrupt beginning of this speech most naturally expresses their confusion upon this discovery.

17. And be faid. Joseph faid.

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In peace. Without any impediment or damage.

18. Came near unto him and faid. The equity and condescension that appeared in Joseph from the foregoing words, emboldened Judah to approach near to him and to proceed.

In my lord's ears. He does not mean privately, but to give him audience for a few words more. It is thus rendered in Jer. 28. 7—1 Sam. 25. 24.

Let not thine anger burn against thy servant. But hear my explanation with patience.

Thou art even as Pharaob. Of that dignity, as not to be detained by a long impertinent story; I shall therefore briefly lay my case before you; for I have equal fear and reverence of your anger and power, as of Pharaoh himself.

20. A little one. (Vid. Ann. 43. 8.)

Loveth bim. (Vid. Ann. c. 35. 18.)

- 21. And thou faidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.
- 22. And we faid unto my lord, The lad cannot leave his father: for if he should leave his father, bis father would die.
- 23. And thou faidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.
- 24. And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.
- 25. And our father faid, Go again, and buy us a little food.
- 26. And we faid, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.
- 27. And thy servant my father said unto us, Ye know that my wife bare me two sons:
- 28. And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:
- 29. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.
- 30. Now therefore when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lad's life:)

31. It

27. My wife. Thus he calls Rachel, as if he had no other; be-cause she was dearest in his affections.

30. His life is bound up. (Vid. Ann. 2. 24.)

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- 31. It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.
- 32. For thy servant became surety for the lad unto my father, saying, if I bring him not unto thee, then I shall bear the blame to my father for ever.
- 33. Now therefore, I pray thee, let thy fervant abide instead of the lad, a bondman to my lord: and let the lad go up with his brethren.
- 34. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

C H A P. XLV.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

2. And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3. And

33. Instead of the lad. As one who can be of more effential fervice to you than he can.

A bondman to my lord. Which all the rest likewise offered to be, in-stead of Benjamin. (Joseph. Hist. 1. 2. c. 3.)

1. Could not refrain himself. This natural and pathetic speech of Judah so strongly affected the compassionate and forgiving disposition of Joseph, that he could no longer restrain the force of his feelings.

Cause every man. Of his attendants.

To go out. Consulting his brethren's and his own honour, that his attendants might not be witnesses either of their guilt or of his passion.

- 3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him: for they were troubled at his presence.
- 4. And Joseph said unto his brethren, Come near to me, I pray you: and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt.
- 5. Now therefore be not grieved; nor angry with yourselves, that ye sold me hither: for God did send me before you, to preserve life.
- 6. For these two years bath the famine been in the land: and yet there are five years, in the which there shall neither be eating nor harvest.
- 7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.
- 8. So now it was not you that fent me hither, but God: and he hath made me a father to Pharaoh, and lord
- 3. I am Joseph. (Act. 7.13.) This confession must have confounded, and at once impressed them with guilt and dread. Ann. Mun. 2298. Ant. Ch. 1706.

They were troubled. (Vid. Ann. 3. 10.) They were oppressed with shame and fear; from a sense of their guilt, and of his power to revenge it.

g. Therefore be not grieved. He comforts them under their surprise and trouble; for compassion was the natural inclination of his mind. So, c. 50. 21—(Vid. Ann. 37. 35.)

God did fend me. He foftens the ill usage they had exerted towards him, as the secret determination of God. (Vid. Ann. v. 8.)

To preserve life. (Vid Ann. c. 6. 8.) Thus as the psalmist says, is The eye of the Lord upon them that fear him and upon them that put their trust in his mercy, to deliver their soul from death, and to feed them in the time of dearth. Ps. 33. 17, 18.

8. It was not you that fent me hither, but God. (Vid. Ann. 24. 27 & 28. 13.) Though it was effected through the malice of his brethren,

lord of all his house, and a ruler throughout all the land of Egypt.

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- 9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:
- to. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy slocks, and thy herds, and all that thou hast:
- is. And there will I nourish thee; (for yet there are five years of famine;) lest thou, and thy houshold, and all that thou hast, come to poverty.
- 12. And behold, your eyessee, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.
- 13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste, and bring down my father hither.

14. And

yet he ascribes it to God. Vid. Ann. 31. 9.) who eluded their ill defigns, and converted their cruelty into a happy relief. (c. 50. 20—Prov. 16. 9—Vid. Ann. 31. 7.)

Made me a father to Pharaob. Given me that authority with him, that he respects me as a father; and has distinguished me the principal person in his kingdom. The word is thus used, Esth. 16.11.

- 10. In the land of Gosphen. That part of the country which lay rather low, and was nearest to Canaan, abounding with rich pastures. It was therefore sit for Jacob and his family, who were wealthy in eattle. (Jun. in loco.)
- 12. The eyes of my brother Benjamin, whom my father perhaps will easier believe.
- 13. Of my glory in Egypt; that he need not be ashamed to come to me.

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14. And

- 14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.
- 15. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.
- 16: And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.
- 17. And Pharaoh said unto Joseph, Say unto your brethren, This do ye; lade your beasts, and go, get ye unto the land of Canaan;
- 18. And take your father, and your housholds, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.
- 19. Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.
- 20. Also regard not your stuff; for the good of all the land of Egypt is yours.
- 21. And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

 22. To

14. And wept. With the transport of joy. (Vid. Ann. c. 29. 11.)

15. Kissed all his brethren. A certain pledge of affection.

His brethren talked with him. Freely and familiarly; and, as Josephus says, were seasted by him. (Hist. l. 2. c. 3.)

17. And Pharaob faid: confirmed what Joseph promised.

20. Regard not your stuff. Matter not your houshold stuff, for you shall want nothing that Egypt can afford.

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- 22. To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred pieces of filver, and five changes of raiment.
- 23. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten sheasses laden with corn and bread and meat for his father by the way.
- 24. So he fent his brethren away, and they departed: and he faid unto them, See that ye fall not out by the way.
- 25. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,
- 26. And told him, faying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.
- 27. And they told him all the words of Joseph, which he had faid unto them: and when he saw the waggons which
 - 22. But to Benjamin be gave. Another instance of singular respect.
- 23. After this manner. Confimiliter, in like manner; i. e. Money and raiment as he had given to Benjamin, (Jun. in loco.) besides what follows.
- 24. See that ye fall not out by the way. A very friendly and neceffary caution; for they were not unlikely to be eager to remove their guilt from themselves and impute it to each other. We have frequent admonitions against strife, and many enforcements to brotherly love, (Vid. Ann. 13. 8.)
 - 25. To Jacob their father. To Hebron.
- 26. Jacob's heart fainted. This unexpected and incredible news fofurprifed him, that he fainted.
- 27. When he faw the waggons. Having this confirmation of the truth of their narration, he recovered his amazement, and ina fort of transport expressed his satisfaction at the thoughts of Joseph's safety

which Joseph had sent to carry him, the spirit of Jacob their father revived:

28. And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

C H A P. XLVI.

AND Israel took his journey, with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

- 2. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: and he said, Here am I.
- 3. And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation:

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- 28. It is enough. I wish no more than to see Joseph, and then will I die contentedly. (c. 46. 30.) Thus the mother of Tobias professed at the sight of her son. (Tob. 11. 9.)
 - 1. And came to Beer-sheba. Which was fixteen miles from Hebron.

Offered sacrifices. Recommended himself and family in this journey to the protection of God; (as good men do in all their undertakings; c. 24. 12—32. 9 &c.—2 Chr. 20. 3—Ecclus 37. 15—Luk. 6. 12—Vid. Ann. 24. 12.) and chose to call upon God in this place, because Abraham and Isaac had before. c. 21. 33 and 26, 25.

God of bis father Isaac, who was now dead. (c. 35. 29) but in his life-time was rather stiled the fear of Isaac. (Vid. Ann. 31. 42.)

- 2. In the visions of the night. (Vid. Ann. 15. 1.)
- 3. To go down into Egypt. Which in a like famine was forbid to Isaac (c. 26. 2) but is here directed in accomplishment of Abraham's vision. (c. 15. 13.)

- 4. I will godown with thee into Egypt; and I will alfo furely bring thee up again: and Joseph shall put his
 hand upon thine eyes.
- 5. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.
- 6. And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his feed with him:
- 7. His fons, and his fons fons with him, his daughters, and his fons daughters, and all his feed brought he with him into Egypt.
- 8. And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben Jacob's first-born.
- 9. And the fons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10. And

4. I will go down with thee. God here affures Jacob of his protection in his journey.

Bring thee up again. i. e. thy posterity.

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Shall put his hand upon thine eyes. Shall be present when you die, and close thine eyes; (c. 50.1) This was the first ceremony performed after death, and chiesly by the nearest friend or relation (Bp. Patrick in loco.) By this he was assured he should live to see his son, and that he should die quietly in the presence of Joseph. (Jun. in loco.)

- 6. Jacob and all his feed with him. To this refer Josh. 24. 4-Ps. 105. 23-Is. 52. 4-Act. 7. 15.
- 7. His daughters. Which was only Dinah, Asher's daughter, v. 17.—But in an indefinite way of speaking the plural number is used for the singular. (Jun.) So, c. 21. 7—Num. 26.9.
- 9. The fons of Reuben. Reckoned by the same names in Ex. 6, 14—Numb. 26. 5—1 Chr. 5. 3—and their genealogies recorded, Num. 26.

- and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.
- 11. And the fons of Levi; Gershon, Kohath and Merari.
- 12. And the fons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the fons of Pharez were Hezron, and Hamul.
- 13. And the fons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14. And

10. The fons of Simeon. Reckoned by the fame names in Ex. 6. 15, but with fome alteration in the other catalogues, as in the following Observations; and their genealogies recorded, 1 Chr. 4. 24.

Jemuel. Called Nemuel. Numb. 26, 12-1 Chr. 4. 24.

Obad. We find him likewise mentioned among Simeon's fons, Ex. 6. 15—but in Numb. 26. 12—and 1 Chr. 4. 24—he is not taken notice of, because probably he left no posterity.

Jachin. Called Jarib, 1 Chr. 4. 24. It was usual with the Hebrews to have more names than one. (Vid. Ann. 26, 34,)

Zebar, called Zerab in Num. 26. 13-1 Chr. 4. 24.

The fon of a Canoanitish woman. This is particularly remarked, to intimate that his other children were not born from the accursed seed. We do not find the children of the other sons of Jacob derive their blood from that nation, except Shelah the son of Judah. c. 38, (Vid. Ann. 38. 2.)

- 11. The fons of Levi. Reckoned every where by the fame names, and their genealogies are recorded in Ex. 6. 16—Numb. 26. 57—1 Chr. 6. 1.
- 12. The fons of Judah. Always the same names, and their genealogies recorded, 1 Chr. 2. 3.

Shelah. His posterity are recorded, 1 Chr. 4. 21.

13. The fons of Isfachar. Reckoned with the following variations; and their generations recorded, 1 Chr. 7. 1.

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14. And the fons of Zebulun; Sered, and Elon, and Jahleel.

Jacob in Padan-aram, with his daughter Dinah: all the fouls of his fons and his daughters were thirty and three.

16. And the fons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17. And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber and Malchiel.

18. These are the sons of Zilpah, whom Laban gave to Leah his daughter: and these bare unto Jacob, even sixteen souls.

19. The sons of Rachel, Jacob's wife; Joseph and Benjamin.
20. And

Phuvah. Called Pua. Numb. 26. 23-1 Chr. 7. 1.

Job. Called Jashub. Numb. 26. 24-1 Chr. 7. 1

15. In Padan-aram. The fathers she bare there, but not the children, who were born in Canaan; though all that descended from her, as well grand-children as others, are in the Hebrew stile called her children.

His daughters. (Vid. Ann. v. 7.)

Were thirty and three. But Jacob himself must be numbered, to make thirty three; (Jun.) for Er and Onan were dead, and therefore not to be reckoned.

16. The fons of Gad. Their posterity are recorded in 1 Chr. 5. 11.

Ezbon. Called Ozni. Numb. 26. 16.

17. The sons of Asher. Their posterity are recorded in 1 Chr. 7.

Ishuab; is omitted Numb. 26. 24-for the reason given v. 10.

19. Jacob's wife. (Vid. Ann. 44. 27.)

20. Manafel.

- Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.
- 21. And the fons of Benjamin were Belah, and Becher, and Ashbel, Gera and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.
- 22. These are the sons of Rachel which were born to Jacob: all the souls were fourteen.
 - 23. And the fons of Dan; Hushim.
- 24. And the fons of Naphtali; Jahzeel, and Guni, and Jezer and Shilem.
- 25 These are the sons of Bilhah: which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all these souls were seven.
- 26. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons wives, all the souls were threescore and six;

27. And

zo. Manasseb. His family are recorded, Numb. z6. 29-1 Chr. 7.14.

Ephraim. His family also are recorded in Numb. 26, 35-1 Chr. 7. 20.

21. The fons of Benjamin. They are differently called, 1 Chr. 7.6—8. 1—where their posterity are recorded. Becher, Gera, Ebi and Rosh are omitted, (Num. 26. 38.) and Ahiram put instead of them.

Naaman and Ard are called the fons of Belah (Numb. 26. 40.) but are here enumerated after the Hebrew manner.

23. The fons of Dan. (Vid. v. 7. as in the indefinite stile.)

Husbim. Called Shuham. Numb. 26. 42.

- 24. The fons of Naphtali. Called by the same names, Numb. 26. 48.—1 Chr. 7. 13.
 - 26. His loins. In the margin, his thigh. A frequent Hebraism.

27. And the fons of Joseph which were born him in Egypt, were two souls: all the souls of the house of Jacob which came into Egypt, were threescore and ten.

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- 28. And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.
- 29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while.
- 30. And Israel said unto Joseph, now let me die, since I have seen thy face, because thou art yet alive.

31. And

Were threefcore and fix. Joseph and his two sons are here left out, as being already in Egypt. Jacob himself also is omitted.

27. Which came into Egypt. The whole are here denominated from the greater part. (Vid. Ann. 35. 26.)

Were threefcore and ten. (So, Deut. 10. 22.) Here the whole family are enumerated; and if to the former number of fixty-fix, we add Jacob, and Joseph with his two sons, (for the words are cum Josepho, Ex. 1, 5.—Jun in loco) the account is clear. But in the Acts of the Apostles (7. 14.) they are said to be 75 besides Jacob; St. Stephen there reckons all that belonged to Jacob, and whom Moses had before recounted; viz. his sour wives, and Judah's two sons, tho' dead. (Jun.) But in sact, only seventy accompanied Jacob, himself included. But to sill up the additional number Dr. Hammond produces other names. (Vid. Ann. Act. 7. b.)

28. To direct his face. To apprize Joseph of his coming, and to receive his directions to what place he should go.

They came into the land of Goshen. To a place Josephus calls Heros (Hist. 1. 2, c. 4); but Junius terms it Ony, which was from Beer-sheba one hundred and fixty eight miles.

29. He fell on his neck, &c. Some apply this to Jacob, and some to Joseph; but the endearments on both sides were undoubtedly great; and the excesses of their joy refused them utterance.

- 31. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me:
- 32. And the men are shepherds: for their trade hath been to feed cattle: and they have brought their flocks, and their herds, and all that they have.
- 33. And it shall come to pass when Pharaoh shall call you, and shall say, what is your occupation?
- 34. That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

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34. Hath been about cattle. He directs them to this declaration, that Pharaoh might place them in Goshen, as most convenient for their occupation. (Vid. Ann. 45, 10.) That they might live together, for the mutual comfort and assistance of each other; and remote from the Egyptians, to avoid their envy, as well as their worship. (Joseph. 1. 2, c. 4.)

Is an abomination unto the Egyptians. (Vid. Ann. 43, 32.) What was the ground of this hatred is not agreed; but it is certain the trade in general was no abhorrence to them, for they possessed flocks and cattle of the herds, (c. 47. 6, 17.) sheep and oxen, as well as horses and asses. But they might perhaps be under the management of foreigners, for the Egyptians considered it too mean and unimanly an employ for those of their own nation.

C H A P. XLVII.

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold they are in the land of Goshen.

- 2. And he took some of his brethren, even five men, and presented them unto Pharaoh.
- 3. And Pharaoh said unto his brethren, What is your occupation? and they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.
- 4. They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks; for the samine is fore in the land of Canaan: now therefore we pray thee, let thy servants dwell in the land of Goshen.
- 5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

 6. The
- 1. They are in the land of Goshen. Expecting your pleasure, in what manner they shall be disposed of.
- 2. He took fome of bis brethren. That he might not incommode Pharaoh by the crowd of his whole family.
- 3. And they faid unto Pharaob. Judah, in the name of the reft, being the most eloquent and forward of the family. (c. 44, 16. and Joseph. l. 2. c. 6.)
 - 4. Dwell in the land of Goshen. As most fit for their occupation.

Are shepherds. As Joseph had instructed them. (c. 46. 34.)
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- 6. The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity amongst them, then make them rulers over my cattle.
- 7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.
 - 8. And Pharaoh faid unto Jacob, How old art thou?
- 9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10. And

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- 6. The land of Egypt is before thee. It is all in thy power, direct them as you please.
- 7. Jacob bleffed Pharaob. Saluted him, thanked him for his favour, and prayed for his health.
- 9. Of my pilgrimage. Good men usually thus consider the state of this life. (Vid. Ann. 17. 8.) Jacob indeed had reason to call his life literally a pilgrimage, from the variety of his habitations and travels. He sirst travelled into Mesopotamia, and then returned into Canaan, and dwelt a while at Succoth, then at Sichem; from thence he removed to Bethel and to Hebron to his father; and now into Egypt.

Few, in comparison with our fore-fathers: and in after ages the life of man was yet more contracted. (Job. 14. 1–16. 22.—Ps. 90. 10—39. 6—89, 46—Wisd. 2, 1—Ecclus. 17. 2) Its shortness is illustrated by various comparisons; (as Ps. 39, 12—78. 40—90. 5, 6, 9—103. 15, 16—102. 3, 11—144. 4—1s. 40. 6, 7—64. 6—1 Pet. 1. 24—Job. 14. 2—9. 25, 26—7. 6, &c.—8. 9—1 Chr. 29. 15—Wisd. 5. 13—2. 4, 5—Eccles. 6. 12) and the consideration of it tends to very good uses. (Vid. Dr. Is. Barrow's Serm. 14. 15. vol. 3.—and Dr. Sherlock of Death, p. 162, &c.

And evil. (Vid. Ann. c. 3. 17.)

The days of the years. A pleonaim. Vid. Ann. 19. 24.)

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- to. And Jacob bleffed Pharaoh, and went out from before Pharaoh.
- and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.
- 12. And Joseph nourished his father, and his brethren, and all his father's houshold with bread, according to their families.
- 13. And there was no bread in all the land: for the famine was very fore, so that the land of Egypt, and all the land of Canaan fainted by reason of the famine.
- 14. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15. And

- 10. Jacob bleffed Pharaob; as v. 7—Such falutations were usual, both at meeting and parting.
- 11. In the land of Rameses. About Heliopolis. (Joseph. Hist. 1. 2. c. 4.) Jun. in c. 45. 10.)
- 12. With bread. With all necessary sustenance. Thus Amos 7. 12—(Vid. Ann. 23. 20.)
- 13. The famine was very fore. This was the third year of the famine, and their private stores were consumed. (Bp. Patrick) Junius assirms it to be the fifth year.

Joseph gathereth up all the money. As long as the money lasted, they brought it to him for corn; which might probably supply them till the fixth year of the samine.

Into Pharaoh's house. Into the king's treasury, for his asse (Junius) and not for the use of Joseph; which was an evident emblem of his sidelity and care.

- and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money saileth.
- 16. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.
- 17. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he sed them with bread, for all their cattle, for that year.
- 18. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies, and our lands:
- we and our land? buy us and our land for bread, and we and our land will be fervants unto Pharaoh: and give us feed, that we may live and not die, that the land be not desolate.

20. And

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- 15. When money failed. Which probably happened in the fixth year, (Bp. Patrick); they then for that year made an exchange of their cattle for corn.
- 18. The fecond year. i. e. The next year after the sale of their cattle, which was the last year of the famine; as appears by the subsequent verse, when they wanted seed to sow their land, and with which he supplied them for that purpose. (v. 23.)
- 19. We and our land will be fervants unto Pharaoh. In the last year they parted with their land and their liberty, to save their lives. Satan's conclusion was therefore not unjust, All that a man hath will be give for his life. (Job. 2. 4.)

Give us feed. This then was the last year of the famine; for they desired corn, not merely to eat, but to sow also, in hopes of a succeeding

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20. And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

- 21. And as for the people he removed them to cities from one end of the borders of Egypt, even to the other end thereof.
- 22. Only the land of the priests bought he not: for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.
- 23. Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, bere is seed for you, and ye shall sow the land.
- 24. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25. And

reeding crop. The feven years of fearcity which Joseph had fore-told, now drew to a conclusion.

- 21. As for the people. This was a politick stratagem, to remove them from their own possessions, that they might lose the recollection of their antient right.
- 22. Only the land of the priests. This proves the antiquity of glebe land; and that in so early an age a portion of land was appropriated for the support of religion. But Junius thinks it means the great officers of the court.

Wherefore they fold not their lands. Because they had a daily allowance assigned them by the king, and were under no necessity to exchange their revenues for food.

24. The fifth part unto Pharaoh. He might have claimed by the contract the whole increase of their ground; but his humanity mitigated that severity; for he demands no more than one fifth, and rewards

- 25. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharach's servants.
- 26. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.
- 27. And Israel dwelt in the land of Egypt in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly.
- 28. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.
- 29. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30. But

rewards their labour with the rest for their own use. This he caused to be established by a law, and the fifth part of their annual profits was confirmed to the crown.

27. They had possessions. According to their petition, (v. 4.) for habitation and passure, but not for inheritance; as they were held under the jurisdiction of the king.

Multiplied exceedingly. (Pf. 105. 24) And must consequently extend themselves beyond the bounds of their original plantation; and in time intermix with the Egyptians, as may be gathered from Ex. 12. 22, 23—Where a mark is ordered to be fixed to their houses, to secure them from the destruction God had threatened and was then bringing on the Egyptians; which caution would never have existed, were they yet separate.

29. The time drew nigh that Ifrael must die. His apprehension of his approaching end created ro other concern but of the place of his burial; for how terrible soever the thoughts of death may be to wicked men, (1 Sam. 15. 32—Ecclus. 14-1) they impress'd no trouble

30. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

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31. And he said, Swear unto me; and he sware unto him. And Israel bowed himself upon the bed's head.

CHAP. XLVIII.

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2. And one told Jacob, and faid, Behold, thy fon Joseph

trouble on the righteous. (Pf. 37. 37—Prov. 14. 32—Wild. 3. 3.
—1 Macc. 2, 49)—Of the necessity of death. Vid. Ann. 3, 4.

Put thy hand under my thigh, i. e. Swear to me, as it is explained, v. 31. Vid. Ann. 24. 2.

30. In their burying place. In the cave of Machphela. (Vid. Ann. 49. 29.) This direction was a testimony of his faith, that his posterity should inherit that land, which God promised to his fathers. Or it might be in prospect of the resurrection of Christ; the day of which, as well as the day of his nativity might have been revealed unto the Patriarchs. (Joh. 8. 56.) In which not only Christ himself should rise, but others that slept should rise with him, (Matt. 27. 52.) and attend him into Heaven at his ascension. In hopes therefore of rising with Christ, and obtaining their eternal habitation sooner than others both in their bodies and souls; Jacob and many of them were desirous to be buried near the place where Christ was to rise.

31. He sware unto bim. (Vid. Ann. 21. 24.)

Bowed bimself. Either in thankfulness to Joseph for his promise; or to God for the assurance he had received that he should be buried with his ancestors: for the Apostle represents it as an act of worship. (Heb. 11. 21.) The like is recorded of David. (1 K. 1. 47.)

- 1. One told Joseph. A messenger was sent on purpose with this errand, who brought word back of Joseph's coming. (Jun. in loco.)
- 2. If rael strengthened himself. Revived himself as much as he could, to receive him.

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Joseph cometh unto thee: and Israel strengthered himfelf, and sat upon the bed.

- 3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,
- 4. And faid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and I will give this land to thy feed after thee, for an everlasting possession.
- 5. And now thy two fons, Ephraim and Manasseh, which were born unto thee in the land of Egypt; before I came unto thee into Egypt, are mine: as Reuben and Simeon, they shall be mine.
- 6. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.
- 7. And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same is Beth-lehem.

Are don bil said the might bave been saved and and And

3. God Almighty. (Vid. Ann. 17. 1.)

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Appeared unto me at Luz. God appeared unto him at this place twice, (c. 28.13.) when he went to Padan-aram; and (35.9, &c.), when he returned from thence: each time making the promise here mentioned.

- 4. Everlafting passession. (Vid. Ann. 13.15.)
- 5. Are mine. Shall be confidered as mine; in the same degree of relation, possess an equal share in the land of Canaan as my sons, and be distinct tribes. They shall have an equal right with my eldest sons, Reuben and Simeon.
- 6. Shall be thine. Shall have no distinct inheritance, as different tribes; but shall be comprehended in these two. Tho' we do not hear afterwards of any other children of Judah.
 - 7. Rachel died. (c. 35. 19.)

8. And Israel beheld Joseph's sons, and said, Who are these?

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- 9. And Joseph said unto his father, They are my fons, whom God hath given me in this place: and he said, Bring them, I pray thee, unto me, and I will bless them.
- he could not see: and he brought them near unto him; and he kissed them, and embraced them.

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- 11. And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.
- 12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.
- 13. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him.
- 14. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his
- 8. Who are these? Israelsaw two persons stand by Joseph, but on account of the dimness of his eyes (v. 10) could not discern who they were.
 - 10. He kiffed them, &c. (Vid. c. 45. 15.)
- 12. From between his knees. The knees of Jacob; (Junius) where he received them into his embraces; from whence Joseph removed them, that he might more orderly dispose them to receive his bleffing.

He bowed bimself. He placed with becoming reverence his sons before his father. (Vid. Ann. 31. 35.)

14. And laid it upon Ephraim's head. This imposition of hands was

his left hand upon Manasseh's head: guiding his hands wittingly; for Manasseh was the first born.

- whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,
- 16. The angel which redeemed me from all evil, blefs the lads; and let my name be named on them, and the name

an ancient and usual ceremony in blessings and confectations; and though here first taken notice of, yet we frequently read of itin aftertimes. Thus was Joshua instated in his office, (Numb. 27. 18, 23—Deut. 34. 9.) thus were children blessed by Christ, (Matt. 19. 15) thus were the seven deacons ordained by the Apostles, (Act. 6. 6.) and others, (Act. 13. 3—1 Tim. 4. 14—2 Tim. 1. 6) as the Levites were under the law. (Numb. 8. 10, 11.)

Who was the younger. Which shews that the grace of God is not confined to the order of nature. For though in temporal matters a double portion was the privilege of the first-born; (Deut. 21. 17) yet spiritual blessings are disposed of with another view; and it may be observed has been often preferred, as Abel before Cain, Shem before Japhet, Isaac before Ishmael, Jacob before Esau, and here Ephraim before Manasseh, to display the freedom of divine grace.

Guiding his hands wittingly. Not by mistake, but purposely he crossed his hands; foreseeing by the spirit of prophecy how much Ephraim would excel the other (v. 19.) he therefore laid his right hand on his head, by which he designedly gave him the preeminence.

15. Did awalk. (Vid. Ann. 5. 22.)

Which fed me. This is an acknowledgment of God's good providence over him, through the whole course of his life. (Vid. Ann. 28. 13.)

16. The Angel. As God's minister. (Vid. Ann. 32. 2.) Jacob does not here pray to the Angel, but wishes God would grant to these children the same angelical protection, as himself experienced. Nor does the psalmist, when to a contrary purpose he says, Let the Angel of the Lord persecute them. (Ps. 35. 6.)

Let my name be named on them. Here he plainly adopts them for his children; for to call another by your own name, is, as it were to acknowledge him as your own child. (Grot. in loco.)

name of my fathers Abraham' and Isaac: and let them grow into a multitude in the midst of the earth.

17. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

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- 18. And Joseph said unto his father, Not so, my father; for this is the first born: put thy right hand upon his head.
- 19. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.
- 20. And he bleffed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and Manassch; and he set Ephraim before Manassch.
- 21. And Israel said unto Joseph, Behold I die: but God shall be with you, and bring you again unto the land of your fathers.
- 22. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite, with my fword and with my bow.

CHAP.

- 19. His younger brother shall be greater than be. Both in number and power. (Numb. 1. 33, 35—Deut. 33. 17.) For the kingdom was afterwards established in him, (1 K. 11. 26.) and all the ten tribes are frequently called by the name of Ephraim in the prophets.
 - 20. He blessed them. (Heb. 11. 21.)
- 21. Unto the land of your fathers. The land where they fojourned, and which God had given them in reversion.
- 22. I have given to thee. He gave Joseph the piece of ground that he bought of Hamor. (Gen. 33. 19 comp. Joh. 4. 5) as a mark of his peculiar affection. We cannot readily explain how Jacob could say

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1. AND Jacob called unto his fons, and faid, Gather yourselves together, that I may tell you what shall befall you in the last days.

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- 2. Gather yourseves together, and hear, ye sons of Jacob: and hearken unto Israel your father.
 - 3. Reuben, thou art my first born, my might, and

fay he took this from the Amorite with his fword. It is supposed by fome he calls his money by these martial instruments, as being That which subdues all things (Eccles. 10. 19.) 'Αργυριαις λογχαισι μαχε, και παιτα κρατοσις: Others say that he recovered it by force from the Amorites, who had seized it after his removal to another part of Canaan, and would not restore it without compulsion. Though there is no hint of this in any page of the history, yet many things are related in scripture, as done, without a narration of their circumstances in doing them. (Bp. Patrick.) But Junius and Grotius understand this as a prophetick request; and that he assures Joseph in considence of the divine promise, that his posterity should by force and arms disposses the Amorites, and inherit their land. But this cannot be allowed; because there is no gift in this, peculiar to Joseph and his sons, for it was to be the portion of all Jacob's other children. But Fuller gives us some other reconciling opinions. (Pisgah-sight. p. 198.)

Amorite. This may be a general name for all the seven nations; and thus that people be before called Hivites, (Gen. 34. 2.) may be denoted by Amorites; the former being comprehended in the latter. (Vid. Ann. 15. 16.)

1. That I may tell you. Jacob after he had spoken particularly to Joseph, sends one to call the rest of his sons together; and in a prophetick manner predestinates the suture state and condition of their posterity. This he exactly describes, as it afterwards happened. He must consequently at this time be endued with the spirit of prophecy, for the several portions sell to each by lot, and not by their own choice. (Josh. 18. 10.)

In the last days. In times far remote from the present. (Grot. in loco.)

3. My first born. (c. 29. 32.) To whom belongs (Vid. Ann. 25. 33)

the beginning of my strength, the excellency of dignity, and the excellency of power; death of modernation base

- 4. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed: then defiled thou it: he went up to my couch.
- 5. Simeon and Levi are brethren; instruments of cruelty are in their habitations:
- 6. O my foul, come not thou into their fecret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall:
 - 7. Curfed be their anger, for it was fierce; and their wrath

the character and dignity here expressed; but which Reuben forfeited by his folly, as in the next verse.

force of aims to acquire policitions where they could, for from the

The beginning of my strength. The first born is thus stilled. Deut. 21.

4. Unstable as water. As prone to fall from his preeminence as water is from a high place; (Jun. in loco.) and which he lost like water spilt upon the ground (2 Sam. 14.14.) and was taken from him in the next words, Thou shall not excel, shall not attain that dignity due to the first-born: unless to excel, denotes heroical atchievements, for which none of the tribe of Reuben were remarkable. Some think this character points at his incontinence, that he could no more than water confine himself within bounds. (Fuller's ibid. p. 67.)

Because thou wentest up, &c. c. 35. 22.

- 5. And brethren. Alike in their dispositions and wicked design, as well as allied in the whole blood: for thus were Reuben and Judah, Issachar and Zebulon related to them.
- 6. O my foul; &c. He breaks forth into this exclamation in detertation of the fact committed against the Schecamites, (c. 34.) The execution of which he had no knowledge of; neither did he approve of it afterwards; he must consequently be excluded from a partition in the guilt. (Vid. Ann. 16.5.)
- 7. Curfed be their anger. Which as it was in itself most execrable, so did it bring upon them a curse which in the next words he foretels would be a punishment of their crime.

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wrath for it was cruel: I will divide them in Jacob, and scatter them in Israel.

- 8. Judah, thou art be whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee:
- 9. Judah is a lion's whelp: from the prey, my fon, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10. The

I will divide them, &c. For thus it happened when they came to share the land of Canaan, Simeon's posterity had no separate inheritance by themselves but only a portion within, and taken out of the inheritance of, the tribe of Judah: (Josh. 19. 1, 9—Godwin's Jew. Antiq. p. 27) which was also so strait that they were constrained by force of arms to acquire possessions where they could, far from the rest of their brethren, in the place of the Amalekites. (1 Chr. 4. 39, 42.) As to the tribe of Levi, it is manifest they had no inheritance allotted to them, but were dispersed among all the tribes. (Num. 18. 20—Deut. 18. 1—Ex. 44. 28—Josh. 13. 14.) Though this indeed did not prove a curse; for they had the tenth of all the increase of the land throughout the whole country;—the curse seems to have been taken off, upon their zeal displayed in the affair of the golden calf; by which they consecrated themselves under the Lord. (Ex. 32. 26, &c.)

8. Shall praise. He here alludes to the name Judah, which fignifies praise; and was given him by his mother in thanksgiving to God for him; (c. 29. 35) but is now extended to those worthy acts, which he shall perform in his posterity; for which his brethren shall applaud and praise God.

Thy band shall be in the neck of thine enemies. To subdue them; which was partly performed, (Judg. 1) but more eminently in David, (2 Sam. 8) as he himself also acknowledges (Ps. 18. 40); but will perfectly be accomplished by Christ, that Lion of the Tribe of Judah, (Rev. 5. 5) who will make all his enemies his footstool. (Ps. 110. 1.)

Thy father's children, &c. Shall own your authority, as all the tribes did in the days of David and Solomon.

9. Judab is a lion's subelp. By this he represents his strength and victory; he confirms what he before said of his triumphs, and that he shall securely enjoy them.

10. The

- io. The sceptre shall not depart from Judah, nor a law-giver from beneath his feet, until Shiloh come: and unto him shall the gathering of the people be.
- it. Binding his fole unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.
- 12. His eyes shall be red with wine, and his teeth white with milk.

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i3. Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be unto Zidon.

14. Iffachar

10. The fceptre shall not depart, &c. i. e. The government shall not depart out of his family, at least from among the Jews (who took their name from him until the coming of the Messiah. Godwin gives us the various opinions of his prophecy. (Jew: Antiq. p. 4.) Fuller Ibid. p. 268.)

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Between bis feet. A modest expression of the Hebrews, explained in Deut. 28, 57-2 K. 18. 27.)

Until Shiloh tome. Which fignifies One to be fent, eminently the Messiah. To which name allude Matt. 10. 40—Joh. 3. 34—4. 34—6. 39—7. 29—11. 42—17. 3—(Grot. in loco.)

Unto bim shall the gathering of the people be: The Gentiles too shall worship this descendant of Judah, the Messiah, as the prophets also foretold. (Is. 11. 10—49. 6—55. 4—60. 3—Dan. 7. 14—Matt. 2. 2—2 Esd. 2. 34.)

11. Binding his fole to the vine. He here describes the nature of his part of the country, abounding with vineyards and pastures.

He washed bis garments. (Vid. Ann. 11. 4.)

13. Shall dwell at the baven of the sea. The same is hinted Deut. 33. 19—and this was their lot. Josh. 19. 11.

Unto Zidon. Not the city but the country of which Zidon was the metropolis; for Zebulun extended to the land of the Sidonians or Phenicians. (Fuller p. 140.)

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14. Ifachar

- 14. Isachar is a strong ass, couching down between two burdens:
- 15. And he saw that the rest was good, and the land that it was pleasant: and bowed his shoulder to bear, and became a servant unto tribute.
- 16. Dan shall judge his people, as one of the tribes of Israel:
- 17. Dan shall be a serpent by the way, and an adder in the path; that biteth the horses heels, so that his rider shall tall backward.
 - 18. I have waited for thy falvation, O Lord.
- 19. Gad, a troop shall overcome him: but he shall overcome at the last.

20. Out

- 14. Ifachar. His character is, that he should not want force but courage; and loving a retired life would submit to any burdens rather than discompose his tranquility.
- 16. Dan shall judge. In the word judge he alludes to the name Dan, which fignifies judging; meaning that a judge of the people should arise out of this tribe (such was Sampson) or that they should have the honour of a tribe, and be governed by a head of their own, though descending from a concubine.

As one of the tribes of Ifrael. (Vid. Ann. v. 28.)

- 17. Dan shall be a serpent. Here is represented the craft and subtlety of this tribe who conducted their wars by stratagem, rather than by open hostility. An example of which we have, Judg. 18. 27.
- 18. I have waited for thy falvation, O Lord. Jacob's spirits here fail him, and he breaks into this exclamation: after resting awhile to recover his strength, he proceeds to bless the rest of his sons. (Bp. Patrick.)
- 19. Gad, a troop shall overcome him. In every word there is an allufion to the name of Gad, whose inheritance being in a frontier country was exposed to the incursions of the Amorites, Moabites and others, by whom they were much opposed, though they afterwards subdued them. (Judg. 10 and 11—2 Sam. 12. 31.)

20. His

20. Out of Asher his bread shall be fat, and he shall yield royal dainties.

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- 21. Naphtali is a hind let loofe; he giveth goodly words.
- 22. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:
- 23. The archers have forely grieved him, and shot at bim, and hated him:
- 24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the shepherd, the stone of Israel:
- 25. Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: 26. The
- 20. His bread shall be fat. He shall live in a plentiful country, stored with the richest accommodations of life. The like is hinted. Deut. 33. 24,
- 21. Naphtali is a bind. Speedy in undertaking matters of war; and of good address to conciliate peace. (Jun. in loco.) Pr. 25. 11.
- 22. Joseph is a fruitful bough. This is an allusion to his name, which imports growth or increase (Bp. Patrick) and represents the flourishing state of his posterity. (Josh. 16 and 17.)
- 23. The archers, &c. Under these metaphorical expressions are couched the ill usage Joseph himself met with from his brethren, his mistress and other people, which with an invincible fortitude and in-slexible integrity he sustained; being strengthened and revived by the affistance of that God, who had supported Jacob in all his troubles,
- 24. By the hands. Humaniter dictum. (Vid. Ann. 6. 8.) Hands are here attributed to God to denote his help, because they are the instruments of action in men.

From thence. i. e. From this divine providence over him, Joseph (the shepherd) became a governor of all Egypt, and the Stone of Israel,

- 26. The bleffings of thy father have prevailed above the bleffings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.
- 27. Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

rael, (i.e.) the support of his family. Shepherd was a name of dignity, and Stone fignifies the foundation upon which the whole building relies; as Jacob and his children did upon Joseph for their sustenance.

25. Who shall help thee, &c. Implying that his posterity should be planted in a very fertile foil, watered from above with the dew of Heaven and with showers of rain; and watered beneath with springs and rivers; and that they should be fruitful in both children and cattle. The same is intimated by Moses, Deut. 33. 13.

(Ecclus. 49. 15-Bp. Patrick.)

Bleffings of the breafts, &c. Children have always been accounted a bleffing. (Pf. 127.6—128. 5—113.8—Job. 29. 5.) Good children may juffly be fo confidered, (Pr. 10. 1—15. 20—23. 24—29. 3-Ecclus. 30. 1 &c.) but bad ones are a curse. (Pr. 17. 21, 25-19. 13-28. 7-29. 15-Ecclus. 16. 1 &c.-3. 17-42. 11.)

26, The bleffings of thy father. Which bleffings being more than those of my progenitors shall for ever attend thy posterity.

Unto the utmost bounds of everlasting bills. (Hab. 3.6.) i. e. as long as the world shall last; for perpetuity is expressed in scripture by the durableness of mountains. (Is. 54. 10)

Was separate from his brethren. (So Deut. 33. 16.) Either when he was fold by them, or by his eminent dignity advanced above them, as vice-roy of Egypt; and now invested with the right of primogeniture. (1 Chr. 5. 1, 2.)

27. Benjamin shall ravin as a wolf. This fets forth the warlike temper of this tribe, according to the natural dispositions of a wolf; (Hab. 1. 8) and such were the Benjamites, as their history afferts. (Judg. 2c- 1 Sam. 13.) 28. All

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28. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29. And he charged them and faid unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that is in the field of Ephron the Hittite.

30. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31. (There

28. All these are the twelve tribes of Israel. From these sprang the twelve tribes; for they were not yet divided into tribes, but are so called by way of anticipation (Vid. Ann. 12, 8.) This informs us that these blessings were not to be sulfilled in their persons, but in their posterity. In their enumeration in Num. 1—Levi is omitted, and Manasseh inserted instead of him; the reason for such an omission is, Levi was set apart for the service of the tabernacle, his posterity were not to be employed in warlike offices, (v. 47) and those only are there enumerated who were intended for the fight. And where the numbers of the several tribes are taken, (Num. 26) Levi is not reckoned among them, between whom the land was to be divided; but the tribe of Joseph was separated into that of Manasseh and Ephraim, to fill the number (Josh. 14.4). The Levites had no inheritance given them among the Children of Israel; (v. 62) but the Lord God was their inheritance. (Num. 18. 20) Dan is also omitted by St. John among the tribes, but Manasseh is there taken in his place.

Every one according to his bleffing. i. e. according to the bleffing designed them by God. (Vid. Ann. 27. 28.)

29. I am to be gathered. (Vid. Ann.) c. 15. 15.)

Bury me. As he had charged, c. 47. 30.

In the cave that is in the field, &c. He is thus particular in the description of the place, because Joseph, (with whom he had especially left this charge, c. 47. 30) might otherwise mistake it, as he was so young when he left Canaan. But St. Stephen seems to suggest (A&7. 16) that he was buried at Sychem; but this is to be understood with relation to our fathers in the preceding verse; meaning, that Joseph

A TOIL

- 31. (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.)
- 32. The purchase of the field and of the cave that is therein, was from the children of Heth.
- 33. And when Jacob had made an end of commanding his fons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

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s beiong Manne, is the land of Canan, which in bought with the well of Egipton the Philippe.

Joseph (Josh. 24. 32) and some other of his brethren (tho' first buned in Egypt) were removed and deposited in Sychem; and does not relate to Jacob, who was buried in Machpelah. (Dr. Hammond's Ann. Act. 7. c.)

31. And Rebekab. Of the burial of her and of Leah, we have no former notice.

33 Gathered up his feet into the bed; on the fide of which he fat (48. 2) when he delivered these bleffings, and finding his spirits finking, he lies down in a posture of rest, and immediately dies.

Yielded up the ghost. At the age of one hundred and forty-seven years; seventeen of which he lived in Egypt. (c. 47. 28--Vid. Ann. 25. 8.)

And was gathered. v. 29. (Ann. Mund. 2315. Ant. Chr. 1689.)

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AND Joseph fell upon his father's face and wept upon him, and kiffed him.

- 2. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel.
- 3. And forty days were fulfilled for him; (for fo are fulfilled the days of those which are embalmed:) and the
- 1. Joseph fell, &c. Discovered the strongest marks of the tender-est affection.

And wept upon him. This tribute both humanity and love demand; for though we are directed not to forrow for our Christian friends, as those that have no hope; (I Thess. 4. 13.) yet a moderate concern is certainly allowable; and both nature and religion will justify our tears at the loss of our friends. (Mark. 16. 10—Joh. 20. 11.)

And kissed bim. Took his solemn farewell of him; but it is probable, though not hinted, he closed his eyes, as God had promised. (c. 46. 4.) The same ceremonies were afterwards customary among the Romans. (Godwin's Rom. Antiq. l. 2. c. 21.)

2. The physicians. Whose office was to take care of the dead bodies, as well as the fick. (Edward's of script. v. 3. p. 188.)

To embalm his father. The Egyptians had the most excellent way of preserving dead bodies from putresaction; which art was brought from thence by the Hebrews, who practised it, though with some variations, to the time of our Saviour. (2 Chr. 16. 14—Joh. 19.40.) We have a full account of the manner they embalmed in Godwin's Jew. Antiq. p. 241.

3. And forty days were fulfilled; for his embalming. It usually took fo long a time for the spices to penetrate the body; and thirty

the Egyptians mourned for him threescore and ten days.

- 4. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, if now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,
- 5. My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come back again.
- 6. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7. And

thirty days it lay pickled in nitre, which in the whole were feventy days. (Bp. Patrick.)

Three score and ten days. They mourned for him the time they were preparing his body for its funeral.

4. The days of his mourning were past. i. e. the seventy days. (Vid. Ann. 27. 41.)

Speak unto the house of Pharaoh. To the officers of the court, to represent his request unto Pharaoh; for it was improper for him as a mourner, to appear there; as it certainly was in the Persian court: (Esth. 4. 2.)

5. Made me fwear. c. 47. 31.

My grave which I have digged. In the cave of Machpelah Jacob had (it feems) taken care to have a grave digged for himself: for it was not unusual for persons yet alive to provide their sepulchres (2 Chr. 16. 14—If. 22. 16.—Matt. 27. 60.) and in these caves there were made distinct cells or receptions for each body, (Godwin's Jew. Ant. p. 242) as by Jacob's order there was one made here for him.

6. As he made thee fwear. So facred was an oath esteemed by all people. Eccles. 8. 2—Numb. 30. 2—Josh. 9. 18—Ez. 17. 18, 19—Matt. 14. 9.

7. The

7. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and the elders of the land of Egypt,

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- 8. And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds they left in the land of Goshen.
- 9. And there went up with him both chariots and horsemen: and it was a very great company.
- ro. And they came to the threshing sloor of Atad, which is beyond Jordan, and there they mourned with a great and very fore lamentation: and he made a mourning for his father seven days.
- fir. And when the inhabitants of the land, the Camaintes, faw the mourning in the floor of Atad, They faid, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelinizraim, which is beyond Jordan.
- 12. And his fons did unto him according as he commanded them.
- 13. For his fons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which
 - 7. The elders of his house. His principal officers.

All the elders of the land. The chief people in honour and dignity throughout the whole country, as well as those of the court.

- 8. All the house of Joseph. Their whole family, except as in the next words.
 - 9. Both chariots and horsemen. As well for security as state.
- 10. Seven days. The general time of public mourning. (Vid. Ann. 27.41.)
- 11. To the Egyptians. For the Canaanites took them all to the Egyptians, and accordingly gave the place its name.
 - 13. And buried him. (Vid. c. 49. 29.)

which Abraham bought with the field, for a possession of a burying place of Ephron the Hittite, before Mamre.

- 14. And Joseph returned into Egypt, he and his brethren, and all that went with him to bury his father, after he had buried his father.
- 15. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.
- 16. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,
- 17. So shall ye say unto Joseph, Forgive, I pray thee now, the trespasses of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.
- 18. And his brethren also went and fell down before his face, and they said, Behold, we be thy servants.

19. And

- 15. Will peradventure bateus. The sense of their guilt made them suspicious of his favour; so powerful are the terrours of an evil conscience. (Vid. Ann. 4. 14.)
- 16. Thy father did command. Of which nothing appears in the history; neither do we find that Joseph any where told his father of their ill usage to him: but they now plead the name of their father to all are the favour of Joseph.
- 17. Of thy brethren. They also remind him of their confanguinity to him.
- Of the fervants of the God of thy father. But they urge as the most powerful argument their religious relation to him; which unites the affections of men, and is a stronger obligation than that of nature.

And Joseph wept. Was concerned they should suspect his goodness. When they spake. By their messengers.

18. His bretbren also went. Upon the report of their messenger they came to him, humbled themselves at his feet, and profered him their fervice. This was a further accomplishment of his dream (c. 37.7.)

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- God meant it unto good, to bring it to pass, as it is this day, to save much people alive.
- and your little ones. And he comforted them, and spake kindly unto them.
- 22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.
- 23. And Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Mannasseh, were brought up upon Joseph's knees.
- 24. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land
 - 19. Fear not. He comforteth them as before, (c. 45. 5.)

Am I in the place of God? (So c. 30. 2.) Shall I assume that vengeance which is the peculiar property of God?; (Rom. 12, 19.) And punish you for that, which has turned so providentially to our advantages?

- 20. But as for you, &c. It is true ye defigned me ill, but God has extracted good out of evil. (Vid. Ann. c. 31. 7.) The prefervation of our family has been effected, (c. 45. 5) and it ought not therefore to be avenged by me.
- 21. Fear ye not. Here he encourages and comforts them with the affurance of his continued care and sustenance of them. (Vid. 45.5.)

Spake kindly. (Vid. Ann. 34. 3.)

- 22. Joseph dwelt in Egypt. Eighty years.
- 23. Upon Joseph's knees. He took the same tender care of them, as nurses of the children they cherish. (Vid. Ann. 30. 3.)
 - 24. Joseph Said. To this refers Heb. 11. 22.

land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

- 25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.
- 26. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

Visit you. Which in the next words he explains, and is here taken in a good fense. (Vid. Ann. 21. 1.)

25. Took an oath of the children of Ifrael, as his father had of him. (c. 47. 30, 31.)

Ye shall carry up my bones. Heb. 11. 20.—He did not desire to be carried immediately after his death, as his father was; but they should carry him, when they themselves returned to Canaan, which he was so consident would be according to God's promise.

26. They embalmed him. As they had his father. v. 2.

He was put in a coffin. To be preserved in it till they themselves went from Egypt; when they took him with them (Ex. 13. 19.) and buried him in Schechem. (Josh. 24. 32.) Ann. Mund. 2369.—Ant. Christ 1365.

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